THE

RAGGED SCHOOL UNION Magazine.

JANUARY, 1855.

Papers, Original and Selected.

THE RAGGED SCHOOL UNION: ITS OBJECTS, POSITION, AND CLAIMS.

THE period has again arrived when we are summoned to take a solemn review of the past, and to look forward in the spirit of practical forecast and anticipation to the future. The year eighteen hundred and fifty-four will ever be memorable in our country's history, and in the annals of the civilized world, in connexion with that terrible conflict into which the nation has been plunged, and which has brought lamentation and woe into so many English homes. Public attention has been concentrated in the struggle; and so absorbing has been its influence, that there is reason to fear that the "arts of peace," and its "victories" too, for—

"Peace has its victories as well as war"—

have been comparatively neglected and forgotten. And yet we would be doing injustice alike to our own convictions, and to facts, if we asserted that this was absolutely or universally true. And in our own department, and within the sphere of our observation, especially, it is with heartfelt satisfaction that we record, that during the past year the war against Satan's strongholds has been carried on with unabated vigour, and that the spiritual artillery has been plied and served with fidelity, prayerfulness, zeal, and success. Our campaign has not been without its reverses and disasters; many a battle must, doubtless, yet be fought; but of the final issue we cannot for a moment stand in doubt, because that "in the name of our God we have set up our banners;" and because that "the battle is the Lord's."

For "the stirring up of the pure minds by way of remembrance" of old friends and supporters, as well as with the view of giving definite information to those who are not yet well acquainted with the Ragged School Union, we open the present year's utterances, through the medium of our Magazine, by a paper designed to elucidate its objects, position, and claims.

I. As to the OBJECTS of the Union. Its primary design, as its very name indicates, is the support of Ragged Schools. These schools, as is well known, deal with a class who for generations have been regarded, even by some of the most zealous philanthropists, as beyond the reach of instruction. Over their abodes might have been written, even while Lancaster and Allen, and other educationists toiled, and prayed, and persevered, the words which Dante in his vision of hell saw written over the place of the lost—

"Here Hope never comes!"

Doomed by the very abjectness of their condition, and by the frightful *cordon* drawn around them by drunken parentage, by abandoned profligacy, by professional trainers in the art of stealing, (the "Jew Fagin" of Dickens indefinitely multiplied)—and by a pestilential squalor which made it dangerous to approach their very habitations—multitudes of children were growing up in our great towns, and especially in this great metropolis, who, while prematurely *wise* in that which was evil, were, as to the soul, its worth, its capabilities, its immortal destinies, as ignorant as the beasts that perish. We need not rehearse, how strong faith and holy love overleaped all these barriers—how Ragged Schools have become a great reality—and how golden sheaves have been gathered from many a field, which was either covered in former times with briars and thorns, or seemed like the "miry places and the marshes that could not be healed," but were "given to salt." The first object, then, of the Union, is the support of schools for the development of religion, morality, intelligence, and industry, among the outcast and neglected children of the "very poor." The religion which we teach, we draw from the fountain of Eternal Truth, as opened to us in the Holy Scriptures. It is because that we have liberty of access to this purifying fountain that we have never despaired, and never will despair, of the possibility of effecting a mighty spiritual transformation in the hearts and lives of the vilest of the vile. That evangelism which flowed in all its freshness from the lips of the Incarnate Word; which Apostles announced with such marvellous results, both to Gentile and to Jew—the doctrine of Christ crucified, of a free justification through his blood, and of regeneration by His Spirit; which the Reformers of the sixteenth century resuscitated from the tomb to which superstition had consigned it for ages,—this has been the very life-blood of Ragged Schools, as opposed to those counterfeits which have been established by Romanists on the one hand, and latitudinarians on the other. Beginning and ending with this, and looking for that Divine energy without which even truth itself is powerless, hard hearts are softened, seared consciences are quickened, and gradually, but surely, are developed both the principles and the habits of genuine godliness in those who had been "to every good work reprobate." And then manifestations have been thus elicited of Christian *intelligence*, as contrasted with diabolical cunning; and what industrial activity has taken the place of that slothful torpor, in which, when they are not prowling and stealing, the *pariah* class, among whom we toil, are wont habitually to indulge!

The *second* object which the Union contemplates and pursues, is the support of REFUGES. It is more than probable that the originators of Ragged Schools did not propose to themselves more than Ragged

Schools, properly so called, into which, at certain hours of the Lord's-day, or during the week, boys and girls might be gathered for specific instruction in the elements of secular and spiritual knowledge. And as to Industrial Classes in these ordinary schools, we are justified by the facts of the case in saying, that even these were a development and an afterthought. But still more was this the case with Refuges, into which, at a greatly increased expenditure, a number of children collected, and there were provided with a home, clothing, food, education, and employment. Necessarily limited as the experiment has been, there is no department of the work to which we can look with more unmingled satisfaction than this. What the ordinary attendants in the school cannot obtain in the fulness of their benefits, namely, habits of self-discipline, and of subordination to righteous authority, are in the Refuge largely and effectually secured. Here the master stands *in loco parentis*, to a motley group over whom, as his family, he exercises an absolute Christian control. Home influence, of all others the most powerful, is brought day by day to bear on the hardened and often convicted boy; and all the while, well-clothed and well-fed, his mind made more and more familiar with verities the most sacred and sublime, his hands are trained to dig the garden plot, to plane the rough plank, to ply the awl or needle, and to wield the hammer; and in the glow of healthy labour that makes his dull eye bright, and his pale cheek ruddy, hope and self-respect spring up in a heart, whose birthright once seemed to be nought else but the heritage of despair.

In papers which have appeared in this periodical, we have traced the results achieved by Refuges, both in London and the provinces. But these are but specimens of spiritual quartz, yellow and glittering with golden ore, which our Refuges largely supply; and which have already gone forth into the world, enriching and blessing many a Christian coin, on which Heaven's own image and superscription have been set.

The *third* object of the Union is the promotion of Emigration. "Ships, colonies, and commerce,"—these are the great sources of our national greatness; and among the wonders of the nineteenth century, not the least astonishing have been the successful emigrants, who, carried away in our swift ships, have left us, to enrich and advance our colonies by honest labour, and to give an increased impetus by their intelligent enterprise to the commerce of the world. Whether in the pastoral plains of Australia,—tending the flock of sheep, one bold bell-wether gratefully named "Lord Ashley," and another, "Joseph Payne,"—or amid the pine woods of Canada, *our* emigrants have not disappointed our hopes, nor defeated the generous intentions of those whose benefactions set them free from the solicitations of old companions in crime—and that for ever. We have sketched from time to time many an incident connected with these youthful emigrants—the letters they have written overflowing with love—the nuggets they have transmitted to mothers or other relatives left at home; and the tokens, unmistakeable and delightfully convincing, that all the while, these busy denizens of foreign lands, through the abiding power of a living genuine Christianity, are

> "Plying their daily task with busier feet,
> Because their secret souls a holy strain repeat."

As missionaries and witnesses for truth, many of these have left our shores; and as "representative men," they stand up in their own spheres, and declare that "Love's labour" has *not* been "lost."

But, *fourthly*,—inasmuch as the expense of emigration (vastly increased by the gold discoveries, and the general revival of maritime trade and commerce), has forbidden any adequate attempt to reclaim from pressure of want and temptation, the pupils of our schools and refuges,—it has been, and continues to be, the constaint aim of the Union to provide *home employment*. And this has been furnished to an extent which may be guaged, as to its accelerated ratio, by the increasing confidence of the public in the moral results of our system. There was a time, when to receive into the household, the shop, the warehouse, an *élève* of our schools, was regarded, when ventured on by some compassionate mistress, or tradesman, or merchant, as a most perilous undertaking. But, by and by, this shyness wore off, and honesty and truthfulness among our pupils were found to be sober and blessed realities. And as attested by the memorable scene, when Lord Shaftesbury distributed rewards to *servants* and other *employés*, furnished from our schools; as illustrated in the chronicles of "The Shoe-black Brigade," and their "Saving Banks," up to this hour; and as vividly seen in the frequent applications for fresh supplies,—*home employment* has been obtained by very many who, but for Christian training, might have long since been the occupants of the jail, or the penal settlement.

II. As to the POSITION which the great Master calls us to occupy, it is one of incalculable importance and responsibility. First of all, there is given to our paid and voluntary teachers, a moral sovereignty; a power of control, not despotic, yet firm—not absolute, in the sense of the abuse of power, yet unquestioned and regulated only by the law of Christ; not the iron bondage of the taskmaster and the tyrant, but rather the control which unites in itself a *father's firmness, and a mother's love*. What a position is this! who is sufficient to occupy it aright? What need of heavenly wisdom for the teacher himself, or herself? What victories over *self*—what control and mastery over his and her own heart, ere the rod of discipline can be rightly wielded! and ere, under the parental yoke, these "wild Arabs of the city" can be brought what patience, prayerfulness, perseverance, are needed here! May all who teach in our schools and refuges, more and more regard their work with that "ruling passion" which is the grand secret of success. "Religion and morals," says John Foster, "have a noble pre-eminence here. No man can become ridiculous by his passionate devotion *to them*. Even a *specific* direction of the passions will make a man sublime; witness Howard." Yes, and we venture to add, witness the noble, the lawyer, the tradesman, the young men and maidens, not a few who toil with unabated zeal in the cause of Ragged Schools!

Our position may be estimated as to its weighty responsibility, as well as to its moral influence, when we state that, at this moment, 130 Local Schools are dependent more or less on the funds of the Union. And when to this, we add, that there are fresh demands incessantly made upon us for the organization of new schools, and for the fostering and improving of schools already established, we complete the rough

outlines of a picture, looking on which our hearts are deeply solemnized—we may almost add, appalled. And thus—

III. Our CLAIMS become urgent. The success of the enterprise here, as in kindred institutions, has created our difficulties; for whilst a gracious Providence has stirred up many to aid us, and whilst our revenue has steadily increased from year to year, *our present expenditure very considerably exceeds our income;* and we have but a limited reserve fund to fall back upon, compared with the increased annual grants guaranteed to local schools. To make retrenchments would be to extinguish many a lamp kindled amidst the thick darkness of error and sin, therefore our *position* is likely to become one of deep anxiety.

We ask the friends of Ragged Schools all over the kingdom, and we appeal with confidence to those who have never been found wanting when a *crisis* has demanded their interposition, to consider our CLAIMS. Foremost among these is enlarged pecuniary aid. We know that the claims from other quarters are urgent; we are well aware, also, how much the high price of provisions and increase of taxation affect the resources of the middle, and even of the higher classes of society. We believe that our case requires but to be known, and that it needs but to ponder prayerfully on the destitute and helpless condition of the objects whom we seek to cherish and to save, on the extent of the mission of the Ragged School Union, together with the catholicity of its spirit, and the unsectarian character of its labours, to elicit from a generous and Christian public that response to our appeal which our necessities invoke.

Besides this form of help, we ask for the continuance of the priceless, *personal* labours of all who *can* give an impetus to our cause, as members of School Committees, as Teachers, as Collectors, and in many other ways, such as will suggest themselves to the willing-hearted. And finally, let all labour and all consecration of the silver and the gold be crowned with fervent, continued, and believing prayer. The Ragged School was founded in prayer; its very breath is prayer; and let the spirit of humble supplication for the outpouring of the Holy Spirit cease among its supporters, and all its triumphs shall cease. "Continue," then, dear friends, "in prayer, and watch in the same with thanksgiving; and thus shall the present year be memorable even in the recollections of eternity."

SNOW FIELDS RAGGED CHURCH AND SCHOOL.

SNOW FIELDS, Bermondsey, is known to every one who knows anything of London—for who that visits London does not also visit Greenwich or Sydenham, and who that lives in London has not been to Brighton? As the officials of the railways to these favourite resorts detain every incoming train fifteen or twenty minutes, within a few hundred yards of the termini, the whole travelling population of England has an opportunity of observing—and inhaling—Bermondsey, closely, as if it were picturesque; continuously, as if it were fragrant. But where is Snow Fields? Except that it is in Bermondsey, we really cannot tell. We have been there, and under intelligent guidance—but after observing that out of Tooley Street we turned twice to the right and then to the left, that we at every opening looked down a narrow court, and across every street seemed to be dodged by a huge viaduct, we gave up observing. We believe,

however, Snow Fields may be reached more directly by taking the first turning to the left past the Southwark Town Hall. If we were to describe it with the literal fidelity of "Nature's sternest painter, but her best," we should perhaps be thought to seek embellishment in the exaggeration of the repulsive. Though it is nearly twenty years since when Dickens depicted Jacob's Island—also of Bermondsey—many doubted, and an alderman denied its existence; and the upper side of the world has learnt a good deal in the interval of how people live on the lower side. But we may spare ourselves at once the labour and the suspicion by an appeal to railway experiences. From the level of the house-tops did you not look down on squalid streets and stench-emitting factories—or yards where ox-hides and sheep-skins lie piled in nauseating heaps—on pits filled with a coloured slime that seems to take, but not to keep, the concentrated odours of all animal and vegetable refuse—blood, bones, barks, hoofs, and hides? Did you not *see* an effluvium, and count more than the seventy smells which Coleridge numbered in Cologne? And if you angrily declared to the ticket-taker ten minutes' detention in Bermondsey a deduction from the sanitary advantages of a month on the coast—how poor, how pallid, must be they who live in Bermondsey's back courts!

In one of these courts, on the first Sunday in October, 1848—the month in which Vienna broke out into a delirious episode of barricades and constitutionalism—a house was opened as a Ragged School, by two or three good people, who, as tract distributors, had discovered the juvenile wretchedness and ignorance thereabouts prevalent. The house was as ill-conditioned as any of the scholars. Mean, small, and dilapidated, it would attract none, contain few, and not comfortably shelter any. On the ground floor, parlour and kitchen had to be knocked into one room, big enough for the fifteen or twenty boys who attended; upstairs, a chamber hardly served for half a score of girls; and for the sermon that concluded the day, a water-butt, if we remember rightly, was displaced by the humble pulpit. The urchins who could be enticed to a place so uninviting in comparison with the gilded, plate-glass gin-palace, or ruddy warmth of the Tom-and-Jerry shops, where even the pilfered pence of ragged children are received,—must have had some mysteriously instinctive appreciation of teaching: but the six teachers,—who also did duty on the site of the water-butt,—where would they have found motives after the novelty of their enterprise had given way to a sense of its difficulties? Motive, however, they did find. In the January following—long after the Vienna barricades had gone down, the Windischgratz succeeded to constitutionalism—these six adventurers, in a Bermondsey slum, actually invited the public to take tea with them in their diminutive school-house, reported an average attendance of thirty on the first quarter,—an attempt to dissuade from Sunday trading,—and the establishment of a singing class!

In October following, the enterprise was enlarged. At the corner of "the court"—we never heard it called by any name—stood a building of very irregular construction, and in very imperfect condition; but, both for site and commodiousness, greatly preferable to "the house." The cows, costermongers' asses, or other tenants of this building, had lately vacated it, and the six teachers ventured to engage it. By this step, their charge was almost immediately increased from thirty to one hundred, and of course an addition to their own numbers became necessary. This they appear to have obtained,—at any rate, none who could get into the place were sent away untaught. The school now took its place with other similar institutions in the metropolis—a small grant from the Ragged Church Union, for the most necessary repairs of the crazy edifice, was obtained—a library of 120 vols. was furnished, in part, by the Religious Tract Society—in the course of the summer, an excursion to Peckham Rye opened glimpses of novel happiness to Snow Fields—and in the winter, a magic lantern shed its witchery over that desolate Arcadia. Once a month, on a Sunday, the teachers took tea together,—others, similarly

engaged, usually joining the party, and all finding in an hour's conversation over their rude tea-table mutual direction as well as encouragement. On the week evenings, an adult school alternated with the singing class, occasionally varied with lectures. And thus passed five years of unnoticed, unassisted labour.

At the last of their humble anniversary festivals, held a month or six weeks since, we saw a remarkable testimony at once of their persevering progress and of their invincible obstruction. They were still in "the shed," to which they had succeeded from the house in the neighbouring court. They had made the best for the occasion of their home and its capabilities. The roof had been lined, at once to mend its holes and hide its ugliness, with matting that might have served its fair turn on a counting-house floor. The naked poles had been wreathed with flowers by the tasteful hand of womankind. Tea had been served about, with unfailing good nature, in a company more ample than the provision or the room. A good harmonium led the singing of voices that did credit to their training. The Report set forth with a modest brevity and pleasantness, far more touching than the laboured rhetoric in which such documents are usually written, that whatever had been done in the previous years had been done in the past year,—neither more nor less. The room was as full of Sunday afternoon scholars as it would hold. The morning attendance was confined to a short service,—the unabated prevalence of Sunday trading—the characteristic vice of very poor neighbourhoods,—rendering a nine o'clock school impossible; but the teachers, unexcused from any labour, met at that hour for devotion. At the evening service about thirty attended; there would be many more, but that "the low forms had no backs," and the walls were "drafty." Nearly every night in the week, there was some agency of instruction at work;—and all this machinery of Christian zeal, it appeared, was kept a-going by the humble contributions of the actual workers,—assisted by an occasional grant from the Union. The rent of the building is raised by subscriptions of threepence, sixpence, and a shilling a week, from those who also bestow upon its labours the precious hours of their leisure. At present,—said the Report, with amusing *naïveté*,—we are in want of a sixpenny subscriber, in the place of one lately removed; and we are concerned that it should be made up. And, perhaps, there was nothing more observable or pleasing in the whole proceedings, than the air of utter unconsciousness to extraordinary merit or difficulty, with which these statements were made and received.

We should like to point out to the sceptical of Christian influences, or the reliant upon only organized powers, the spontaneousness and independence of all this. The Catholic Church boasts, and has a right to boast, of the courage and devotedness that characterised her missionaries in India, China, and Japan, and is still evinced by the members of her proselytising fraternities. Other churches can boast similar victories of faith, love, and obedience. But it is only in a great city, and in an age of ecclesiastical disorganization, that an effort such as we have above described could be possible. A few religious young men and women, discovering in the course of their voluntary labours in a recognised walk of Christian activity, a realm of ignorance and irreligion that no existing means will reach, boldly create the means. They lost no time in appeal to men of influence, or in attempts at church organization, but act for and organize themselves; adding to their already self-denying labours, a new and heavier labour, involving the self-denial of what they were most likely to enjoy, namely, Sunday attendance in their comfortable chapels. They adventure, at their own charges, into a field where they are likely to be followed by little but mean suspicions and timid counsels, and are sure to meet with evil in its most repulsive forms. Yet so strong and deep is the motive which first prompts them, that its force holds out, unrenewed by great successes, through six years. What motive can be this but religious principle?—and must there not be divinity—an exquisite

adaptation to make saints of the good, and to reclaim the sinful from their sin—in the religion which supplies their principle?

We will not enlarge upon the moral of the story, that we may show how the story itself may be supplemented. It has been ascertained by these good people that Snow Fields might have a remedial machinery proportioned to its deep necessities, in a building that might be raised for £500; the purchase, or lease of ground included. Such a building would contain a school-room of double the capabilities of the present, and comfortable enough to attract adult audiences to lectures and sermons; on the first floor, class and committee-rooms; on the basement, kitchens, or an industrial class-room; and in the top story, a dwelling, or dormitories. The estimate, we are assured, has been made with care, and that the results on the neighbourhood would insure the self-support of the institution. We cannot but believe that the men and women who have so faithfully, wisely, and zealously wrought thus long would operate with proportionate advantage had they such amplified means. And who does not feel that the contribution of this moderate sum—a portion of it already promised—would be alike a grateful tribute to their disinterestedness, an act of justice to a neglected recess of London, and a worthy effort of Christian enterprise?

The effort, as above detailed by the Editor of the "Nonconformist," is well known to us, as we have occasionally rendered personal service in the place so quaintly described. In the middle of last month we were summoned to aid in the preliminary arrangements for erecting the long-desired and much-needed building, in which these energetic and self-denying Christian men and women could more effectively carry forward their noble enterprise. Plans were submitted, which, on being fully discussed, were modified, and, we think, improved, inasmuch as they were brought more completely within the grasp of the Committee, and rendered more adapted to the pressing wants of this too long neglected neighbourhood. It appeared that for about £450, a building could be erected on land procurable at a small ground-rent on lease for 99 years. The building will consist of two floors, the upper to form one large room for Ragged Church and School purposes, and the lower to consist of three good-sized rooms for the use of adult classes. If the Committee can effect the object of erecting the building, it is their intention to extend their efforts so as to embrace—

1. A Free Day School, for Boys, Girls, and Infants.
2. A Secular Evening School for Men and Boys.
3. Industrial Classes for Men and Boys.
4. A Maternal Class, for extending domestic usefulness, and the improvement of the moral and religious character of mothers.
5. A Senior Girls' Industrial School.
6. A Ragged Church, for the proclamation of the Gospel, and the worship of God.
7. Bible Classes.
8. A Clothing Society.

We cordially recommend to the notice of our friends this interesting effort, and shall be glad to be the medium of any assistance they may think proper to give to so good a cause.

OPEN-AIR PREACHING.

THE following are extracts from journals kept by the preachers of the Open-Air Mission, 1, Robert Street, Adelphi. It will be seen how nearly related their agency is to that of Ragged Schools. The same people are appealed to, and the same divinely appointed instrument employed. The results are also similar, for, whether in doors or out of doors, man's heart will be found the

same. "Open-air *speaking*" would be a better definition of this mode of proclaiming the Gospel than "open-air *preaching*," if by the latter term a regular stated service is meant, or a sermon confined to one subject.

The essence of the thing is, to take a Bible and read it beside a group of thoughtless children,—idle, gambling youths, or gossipping old people,—in some narrow lane, and to explain the word read by a few simple, earnest, but conversational remarks. In this manner much good is carried on. More than 2,000 services have been held by the Mission, and it is hoped that instead of 40 every week there may be held at least 200 weekly, when the season of the year affords favourable weather.

Temple. J. M.

"A poor boy said, 'I go to Sunday School since you preached and gave away tracts and told us to go to school.'—We see at this station anxious inquirers steadily attending."

"One female among the many who shook hands with me asked if I would come and preach in the street where she resided. I promised to do so on the following Sunday."

"Owing to various circumstances, we had at first but a few people. Music was heard very near while I was speaking; Mr. J—— went up to the performers and kindly invited them to come and hear the preaching, and, strange to say, they at once complied, broke off their music, and in half a minute I was confronted by a company of sooty faces,—their white eyes glistening, presented a pleasing, though curious aspect; with them came all their audience, and we had an immense congregation. The 'Niggers' continued listening quietly for some time,—and many remained, showing great interest."

"About fifty present. A poor man with his wife was at this station, and I think they have attended seven or eight Sundays regularly."

"At the close of this service an elderly man put two or three questions respecting Adam's sin. He seemed sincere in the inquiry, and there being about 100 persons present at this time, I told him I thought it prudent to answer so that all might hear. I answered several questions, and he said he was obliged to me, shook hands, and appeared thankful. I think it was made a blessing to many, for they all seemed satisfied."

"Met with opposition from some unruly boys, who threw clay at me, which struck me several times on the head and face; but, upon the whole, I think, nay, I am sure, there was an improvement in their conduct towards me."

"Interrupted by a drunken man, who took hold of me by the collar of my coat and gave me a terrible shaking, demanding, with oaths and curses, my authority for preaching in the street, and saying if I did not tell him, he would knock my head off. He then kicked me, but some labouring men came to my protection, and assured him they would not allow him to interfere with me any more; they said I was there to do no one any harm, but good; they afterwards took the drunken man by the arms and led him away, leaving me to finish my discourse."

"One of them, in answer to a question I put to him, said he was paid to interrupt."

"Two women caused me some disturbance by laughable remarks, but a man of the audience took up the case and reproved them severely; then the whole people turned upon the women, and literally pushed them to and fro out of the place."

"One aged woman, whose heart was evidently touched by the Word, had

not stood many minutes before she worked her way and came and stood, weeping, with eyes fixed on me with the most anxious look, to catch every word as it fell from my mouth. At the close she shook hands with us, exclaiming, 'I am a sinner!' and she wept freely, and held us fast, saying, 'Pray for me—pray for me—I am a sinner!' We tried to comfort her; she followed us for some distance, and when we were about to bid her farewell, she held us again, saying, 'Pray for me, will you, will you?' and added, 'I will come and hear you again.'"

SELF-IMPOSED FASTS AND SELF-DENYING GIFTS.

LIBERALITY is too often estimated by the amount given, rather than by the means at the disposal of the donor. Our Lord, wishing to correct such an error, called the attention of the disciples to the two mites cast by the *poor widow* into the temple treasury, and although her contribution only made a farthing, yet he said she had cast more in than all they which had cast into the treasury. For all they did cast in of their abundance, but she of her penury had cast in all the living that she had. The noble Patriotic Fund now in course of collection, and which ere long will reach a quarter of a million, to be applied to the relief of suffering humanity, caused by the struggle against Russian despotism, rapacity, and insatiableness, has had its contributions from every grade of society, from the lowly peasant to the gracious and beloved monarch of the realm. Of most it may be said that they gave of their abundance, and of the few that they gave of their penury. Among that few we have met with instances of Ragged School scholars subscribing their farthings, and forwarding their joint donations to add a fraction to the great fund.

The evening we visited the Reformatory, New Road, for gathering a few facts to form a basis for our leading paper last month, the inmates voluntarily and purely of their own promptings, solicited the Hon. Governor to afford them an opportunity for presenting a donation in aid of the Patriotic Fund. The Governor requested them to consult among themselves, and form the plan they wished to adopt, and if practicable he would approve it. They had neither money nor money's worth—hence their difficulty. They had not patience to wait till they could earn what they wished to give, and therefore unanimously agreed to give up their best meal each day from the 14th of November to the 24th of December. The plan was submitted to the Governor and approved. The value of the food thus voluntarily given up amounted to about £5, and which has been given to add a few necessaries and comforts to the brave soldiers now fighting their country's battles in the East. If any item has been given with more patriotism than another, we are inclined to think it is that to which we here refer. These, however, are not alone in such generous deeds: for later in the same month their compatriots in the Reformatory, Smith Street, Westminster, prompted by the same feelings, made a similar application to their Governor, who gave them permission to meet in the lecture room of the institution, to take into consideration the case of the widows and orphans of the soldiers who have fallen in the Crimea, and there passed the following resolution:—"Having no money, we have unanimously agreed to abstain from food on Monday next, the 27th (being one of our best day's food), and that our noble friend, the Right Hon. the Earl of Shaftesbury, be kindly requested to forward the proceeds of that day's provision to the Patriotic Fund; and that on the evening of the same day we should unite in fervent prayer for the restoration of peace." The resolution was signed by the whole of the inmates, 100 in number. It was carried into effect, and the value of the day's provisions was found to amount to £3. 15*s*. 3¾*d*.

After the fierce excitements of a life of crime, these poor fellows have

settled down uncomplainingly to a life of industry, uncheered by those rewards which generally accompany the toils of the working man. There are none of the old alternatives of danger and escape, of debauch and enforced abstinence, to vary their existence. It is one dead level of labour, uncheered by anything but the prospect of one day being able to take their place in society amongst honest men. Who would imagine that amongst these a crop of enthusiastic emotions would spring up? And yet this has been the case. Who can dare to have one doubt of the strength of England, when even those who have been amongst the most degraded of her sons will make sacrifices for her happiness? Honour to these poor fellows, who have given one of the best proofs of the sincerity of their reformation by their charity towards the desolate widow and orphan!

INDUSTRIAL SCHOOL, HARDWICKE.

"It is with some diffidence," says the *Times*, "that we call attention to a very small thing. *Non omnes arbusta juvant, humilesque myricæ;* in fact, the mere scrub and brushwood of charity is very little thought of in these days. Propose to spend a quarter of a million of money in housing two hundred pickpockets with royal magnificence; to build a palace where orphan babies shall cost each as much as a large labouring family; to found a city half-a-mile long, with more domes and towers than a first-rate university, for a set of poor mechanics; or to cover the land with union workhouses, on the speculation that their unlimited capacity will so operate that they will not have a single inmate; propose anything, in fact, which shall run to at least five figures, and you have a chance of success. You must blow up your trumpery novel into three volumes, price £1. 11*s.* 6*d.*, and then it goes the round of all the circulating libraries. So, also, must your schemes of benevolence run to a thousand pounds per head, whatever the character of the "objects;" otherwise you will have it all to yourself, and nobody will follow your example. We fear, therefore, we have not much chance of inducing our readers to recur to a simple unvarnished tale in our Saturday's columns, being the account of a Reformatory School in the village of Hardwicke, near Gloucester. The whole affair sounds sufficiently mean and homely. Only twenty boys, a bailiff, a schoolmaster, some cows and pigs; the shop, pigsties, and cowhouses, built by the bailiff and boys with the refuse slabs of the saw-mills, patched together as well as they could;—ten acres under cultivation by the same hands, and the entire cost of the buildings £250, or about £10 for the housing and employment of each inmate. Was ever British philanthropy content with so humble a frontispiece? There is no president, vice-president, patrons, governors, committees, stewards, secretaries, or treasurers; not even an annual dinner, from all that appears, nor an annual field-day of any kind. More than all, the Report sent to us is not adorned with a grand Corinthian *façade*, or a bird's-eye view that might pass for a picture of the Heavenly Jerusalem. What excuse can we give for introducing the Hardwicke School to our readers? We are aware that this is not an iron age, as some suppose, but a brick and mortar age, and that without an appeal to the brick and mortar sympathies of the public we are wasting our time. Yes, we admit, there is neither baronial hall, nor Elizabethan chimney, nor Tudor archway, nor oriel window, nor a ventilating shaft as high as the Monument, nor even a steam engine on the premises. At least, we conclude that none of these can be included in an expenditure of £250. But, if any poor Christian soul has a morbid taste for seeing good things in a cheap, quiet, rough, peddling sort of way, he will be able to satisfy his curiosity by reading what Mr. Baker and one or two other nameless gentlemen have done in a village in Gloucestershire.

Next to the simplicity and cheapness of the affair, and in keeping with it, is the purely agricultural character of the employment found for the twenty boys. They have now ten acres under cultivation—ten acres of stiff blue clay, that had never before been even properly ploughed, and these ten acres are not found enough for the fifteen boys who have been employed on them, for they have done a good deal besides in excavating, and other labour at the sheds. Of course, it cannot be expected that the spade and hoe labour of juvenile offenders, most of them probably never having handled a spade in their lives before, should be absolutely profitable, or even nearly so: it is something that even at the commencement, with a great proportion of the labour invested, so to speak, in the buildings, the annual cost should not exceed £11 a head. This exclusive selection of agricultural employment will not now excite the misgiving, not to say the surprise, it would have done thirty years ago. Then, philanthropy, ingenuity, and science were taxed to the utmost to rescue the unhappy youth of England from field work. Village lads were caught where possible, and taught shoemaking, tailoring, or anything whatever rather than that degrading employment which is the most universal, permanent, and necessary to human existence. Even at this day, thousands upon thousands are spent under charitable trusts, taking boys away from their villages to towns, to learn the nobler arts of cobbling and stitching. Now, however, agriculture is again in honour, and it is discovered that a field labourer, if he has his wits about him, will light on his legs anywhere as soon as any other man. First, our railways, then the colonies, have brought out the value of that sinew, that nerve, that robust frame, that can toil all day long under wind, sun, or rain, at the plough, the spade, or the pick. The labourer is, after all, the most marketable commodity, the most current coin, the true citizen of the world. These sensible Gloucestershire magistrates need, then, no other reason for making these lads agriculturists, even if they have not been brought up to the work. Indeed, it appears no difficulty is anticipated in finding employment for them as soon as they can be recommended by the conductors of the school. Their chief recommendation, of course, will be the amount and the excellence of their work, which every farmer will be able to test for himself. Mr. Baker and his fellow-magistrates think it necessary to explain why they do not teach other trades, as is done in our jails and penitentiaries. They insist that it seems hardly fair to teach a young rogue a trade which any honest labourer would deem it a great favour to obtain for his son. We are inclined to suspect that honest labourers are mistaken on this point; but, so long as the nominal wages of the shoemaker and the tailor are more than those of the labourer, we cannot be surprised at the preference, or at Mr. Baker's difficulty. On all accounts, however, where it is possible—that is, where there is land, and other requisites of agricultural employment, it is the best that can be selected for juvenile offenders.

These modest country magistrates made no pretence to a high success, though they give as good an account of themselves as can be given of any institution dealing with the worst specimens of juvenile humanity. Their subjects are the pick of the country for idleness and vice, and, when Gloucestershire was supposed to be exhausted, they took in some specimens of the same base material from the neighbouring counties. Such hard stuff is commonly thought to require a regular crushing and stamping machine, heavy hammers, hard rollers, and all the apparatus of moral disintegration. But at Hardwicke the work is done in a quiet private way by "a country gentleman, of no large fortune or high position, and whom neither friends nor enemies have ever accused of much talent," but who has experience and land; joined with a young magistrate, heir to a large property, who could spare from "hunting, shooting, and society," a little time for the rather thankless task we have described. Something is said of the assistance and advice of other gentlemen, and still more of the aid which the experience of

only two or three years has brought. Mistakes have been made as to the character and convertibility of some of the juvenile offenders. Such mistakes there will always be, for the goodness which would set about such an undertaking must be that which hopeth all things, and hopes against hope itself. Dull, stupid, selfish people make few mistakes, because they do nothing, expect nothing, dare nothing, desire nothing, except what concerns their own comfort, and what is commonly quite within the compass of their weak faculties and the range of their small understanding. These gentlemen, working in hope, hoping for the best, giving their subjects every chance, and dealing with refuse material to begin with, have met with some disappointments. But, if every merchant has his wrecks, every tradesman his bad debts, every labourer his rainy days, and the wisest men their errors and mischances, then no dullard need exult over the confessions of these honest country philanthropists, or plume himself on his own superior sagacity in letting young rogues go to perdition if they please. The work we have described is, we suspect, the sort of agency which will be found most effectual, for the plain reason that there is no machine, no institution, no system, like an educated gentleman whose heart is in his work—that is, who cares more to do good than to hunt foxes or otherwise amuse himself. All other instruments and contrivances of goodness are illusory compared with the persevering effort of a good man to restore the lost image of goodness in his fellow-creatures. So, instead of new schemes on a very large scale, we should certainly wish to see the most done with the existing material, aided by the efforts of those who will devote themselves to this not very agreeable work. Surely something could be done with the huge Union Workhouses that disfigure the land, as it now seems, to so very little purpose. Let the task be in good hands, the scale moderate, and the juvenile offenders as bad as the most sceptical can desire, and a fair proportion of them will be rescued—more than is done in our grand castle prisons, abbey jails, and palace penitentiaries. Some plan or other must be attempted, for what else are we to do with the rising generation of crime? Where can we now transport them? What shore will receive them? In what abyss can we stow them away? How shall we insulate them? The earth is saturated with British crime, and refuses to hold more; but at home we are full to overflowing. We must begin at the fountain-head, and, if possible, reform those whom we cannot either transport, or shut up, or destroy, or set at large. This will now be done, for Parliament will be called on this session to give facilities for the purpose to counties and municipal bodies, most of which will have the grace, we should think, to make use of the opportunity.

MEETING OF PAID TEACHERS.

The Committee of the Ragged School Union, being of opinion that a social meeting of the Paid Teachers of our London Ragged Schools, to afford opportunity for free interchange of thoughts and conversation upon Ragged School operations, would be useful, instructed their Honorary Secretary, Mr. W. Locke, to invite them by circular to take tea with the Committee on the 30th of November, in the St. Giles' School Room.

Notwithstanding the unfavourable state of the weather about the time of meeting, and the various obstacles that prevented many from leaving their duties on that evening, upwards of 170 attended. It was interesting to see so many long tried and devoted labourers in the Ragged School cause assembled together for the first time. The walls were tastefully decorated with indications of a hearty welcome by the Teachers of that school to their fellow labourers.

Sundry greetings, as well as introductions and agreeable chit-chat, having taken place, and the tea-table abandoned for an upper room, into which it

became very doubtful whether they could be packed, the Honorary Secretary presided; and a suitable hymn having been sung, and the Divine blessing implored, the Chairman introduced the business of the evening by remarks, of which the following is the substance.

Mr. W. Locke observed that he felt pleased to see so many smiling faces on that occasion. He had been connected with the Union since its establishment, and it was the first meeting of the kind ever held, and he hoped it would not be the last. Such meetings for conference he felt were fraught with useful tendencies, for, as iron sharpeneth iron, so does a man the countenance of his friend. All present were engaged in one work. It was an honourable work, a noble work, and a glorious work. It was a work that must never be separated from the Gospel itself. Ragged School work, like the Gospel itself, is aggressive in its character He looked not so much on the secular instruction imparted in the Ragged School as the Gospel truths propagated by such means. Both were necessary. The secular should not be undervalued nor omitted; but he hoped the grand idea of Ragged School teaching, namely, the diffusion of Gospel truth, would never be lost sight of by any teacher. It was well to feed the hungry, clothe the naked, and teach the industriously inclined some useful occupation; but the great end of all should be to bring them to Jesus. In the prosecution of the work, difficulties and discouragements must of necessity be encountered. But it was cheering to remember that Jesus Christ, whom they professed to serve, had himself done the same work, and set the noble example, and He had graciously promised to be with His followers when so engaged. To work thus was to be a co-worker with Christ himself. It should also be borne in mind that Ragged Schools are for those only who have no other means available for instruction. It was very probable that by the force of training many of the scholars now in the school had become so improved that a casual visitor might suppose them not the class that should be admitted. Such are the specimens of the benefits conferred, and are the fruits of the labours carried out, and concerning them there is great occasion to rejoice; but the improved condition of such should never be an argument for the non-admission of the more wretched. Let the motto ever be, "To the mire and the gutter." He could not conclude these observations without stating, that from what he had heard and seen he felt encouraged to hope that all present knew the Lord Jesus, and the fact of which he had been made acquainted, namely, that many out of love to the work had engaged in it at a pecuniary sacrifice, and the practice of self-denial to a great extent; and he trusted the blessing of God would rest upon and follow their labours.

The first subject proposed for conversational discussion was then brought under consideration, namely,—

How religious instruction can be most effectually imparted in Ragged Schools, and the influence of parents secured.

With regard to the first part of the topic, the following statements, hints and suggestions, were given, namely:—That religious instruction is and ought to be the foundation of all Ragged School teaching; that those schools succeeded best where religious instruction is given; and where not made of paramount importance there has been a great falling off of usefulness. As to the mode of imparting it, a suitable time should be chosen; the lesson should be brief, and rendered interesting by pictorial and familiar illustrations; conversational style of questions and answers about the lesson read; simultaneous examinations; a monthly series of subjects, historical, biographical, as well as the miracles, so classified as to be interesting. Class reading and examination on the lesson read by the Scripture class before the whole school; and great care should be taken that the lesson be not too long, and partake too much of the shape of a task. Teaching by analogy is preferable to an anecdote without a moral.

With respect to the second part of the subject—Parents' meetings; the

occasional visits of the teacher to the parents; the establishment of libraries; gaining the affections of the children; and the teacher acting, as occasion required, the part of the Christian visitor, the nurse, and the doctor, as well as the Ragged School Teacher, were suggested as useful.

The following books were recommended as useful for teachers to read and use:—Miss Mayo on the Miracles, Todd's Lectures, and Green's Addresses.

The second subject was next considered, namely,—

The most expeditious mode of imparting secular instruction.

This was discussed in relation to reading, writing, and arithmetic. The phonetic system was highly spoken of by many as a means of quickly teaching either children or adults to read, and enabling them to acquire the art of reading the romanic type by self-application. The "see and say" system was recommended by others. That is, whole words being sounded, and their formation seen at the same time without spelling them.

On the topic of writing, it was recommended that what is written should be written and read well, correctly and slowly—not too much at a time. A system of classifying the letters according to their similitude of shape was recommended for young beginners.

The use of black boards and dictation exercises was highly approved.

With respect to arithmetic, it was thought an imperfect knowledge of the tables was the great hindrance to a speedy acquisition of the use of figures.

The third subject was briefly discussed, namely,—

How the assistance of monitors or pupil teachers can be best secured, and how far they are needed.

It was affirmed that they are much needed in many evening schools as well as day schools, but should be used as an auxiliary—not by any means to supersede the attention of the teacher. The points considered were—how they were to be obtained; when obtained, rendered efficient; and when efficient, retained to be of use to the teacher. The payment of a reasonable sum to those efficient, and in the event of their leaving, their places being filled up by others in rotation who have been acting as monitors unpaid, and thus create an idea of promotion.

Mr. W. Locke observed that a plan was under the consideration of the Committee, whereby they hoped to organize a system by which the present evident necessities of paid monitors might be met, and that plan, when matured and tested, would be made public.

The last topic was then considered, namely—

What plans could be adopted by which teachers could mutually improve their intellectual and social condition.

The importance of personal and individual advancement of the paid teachers, the promotion of their spirituality of mind and cultivation of intellect, was expressed, and unanimously admitted. With a view to the accomplishment of these things, it was suggested that steps be taken to establish a central library of school and other useful books, so that opportunity could be afforded the teachers and secretaries of schools of seeing and selecting the best adapted for their own use; that the teachers as a whole form themselves into an Association, and divide themselves into four sections, and have at least monthly or quarterly meetings in their own district for conversational intercourse; that at such meetings an Essay by one of themselves be read, on some given subject relating to Ragged School work; and that opportunities be sought for visiting each other's schools, whereby practical and useful hints might be interchanged.

It was at length agreed that this meeting resolve itself into an Association of Paid Ragged School Teachers; and that the officers of the Union make arrangements for holding district meetings.

That the further consideration of this subject be adjourned till a future opportunity of meeting in a body could be obtained.

That in the mean time a provisional committee of twelve masters be

formed, who shall meet and devise plans for carrying out the object efficiently, and submit those plans for approval at a subsequent meeting.

A vote of thanks having been proposed to the Chairman, and carried with acclamation, the meeting terminated; and by the subsequent remarks, as well as those made during the proceedings, it was gathered that a lively feeling of interest in the work itself, as well as in each other's welfare, was likely to be promoted by such meetings.

Reaper's Corner.

"GOING HOME;"

A DEATH-BED SKETCH.

DURING a sultry day in July last, several boys connected with the Westminster Ragged Schools were bitten by mad dogs, of whom, according to the report of the District Registrar, five died of hydrophobia. Fearful as are these statistics, they cannot occasion any surprise; for, as the Dog-tax does not appear to be enforced in this district, almost every inhabitant keeps some specimen of the canine species, whose tempers are not improved by the kicks and cuffs they endure. Hence, one hot afternoon in this month, we counted no less than seventeen dogs prowling about masterless, and driven half mad with thirst—the chief amusement of the idlers of the locality being found in exciting them to worry each other, or the timid passengers.

Amongst the boys who were thus bitten, was one on whom the dews of eight summers had not fallen. He regularly attended the New Tothill Street Ragged Day and Sunday Schools, and was remarkable for his anxiety to learn, and his willingness to oblige both his teacher and his associates. His love for the Bible being great, like many other attendants at Ragged Schools, he unknowingly became a preacher of the Gospel, by repeating to his mother the Scripture truths he had acquired at school. Thus, too, among the ragged scholars who delight to gather in groups, and to render the foulest spots of Westminster holy ground by singing the Redeemer's praise, his voice was ever foremost. All led to the impression that that quiet, fatherless boy, who cared more for school than play, and to whom prayer was something more than words, beautifully illustrated the great truth, that an unchanged Christ still "suffers little children to come unto him"—even from Ragged Schools.

He was now, however, called upon to show that religion, being a *reality*, it is as well fitted for the death-bed as for life. Immediately after being bitten by the mad dog, hydrophobia, in its worst form, supervened. The physical agonies were intense; and the only doubtful question was, how long the system, already worn out prematurely by semi-starvation, could bear this further exhaustion. Amid the paroxysms of pain, the beloved Ragged School was not forgotten, and by humming the hymns he had learnt there, the pain seemed to be dulled, if not altogether mastered, and not a murmur escaped his lips. At his earnest desire the teacher called to see the youthful sufferer. Very mean was his abode, and not being over clean, the odours were stifling, and gave pregnant reasons why fever and cholera alternately invade the houses of the very poor. At the foot of the bed stood the doctor, who, in a whisper, said to the anxious mother, "I fear your son cannot live much longer." Faintly as they were uttered, the poor child caught these words, and instantly said, "I am glad to hear it, sir." Although the patient had borne his agonies so heroically, the physician was scarcely prepared for such a proof of resignation, and that from one so young, and therefore inquired, "Why, my little man?" The poor boy answered, while a smile of inexpressible delight suffused his countenance, "Because, sir, I am *going home!*" Until midnight did the patient lie in this condition, his body racked by pain, but his mind calm and clear. When his teacher was about to leave, he said, "Do not leave me yet, dear teacher, I will not keep you long, for I shall soon go home." With his attenuated hand, clasping that of his teacher, he conversed for hours of the peaceful mansions Christ has gone to prepare. Very sweet, and not unprofitable, was it, to hear the youth so fully realise the truth, that this is not our rest, but that yonder is the Christian's true home. Thus did he

untiringly discourse of the glories of the better country, until the clock struck twelve, when the "spirit returned to the God who gave it;" or, as expressed in his own beautiful language, he "went home!"

An incident like this is God's answer to the sneer of the worldling, "Of what use are Ragged Schools?" for still, as of yore, is it true, that "out of the mouths of babes and sucklings God ordains strength, that He may still the enemy."

PERSEVERANCE;

OR,

THE BOYHOOD OF THE GREAT DR. MORRISON.

From my boyhood I have heard of Dr. Morrison, who first translated the Bible into Chinese. Last year I learned from an aged gentleman, who was acquainted with the superintendent of a Sunday School that Morrison first attended, the following particulars:—

The superintendent saw a young lady come into the school; he went to her, and asked if she would like to be a teacher. "If you have a class for me," she replied.

"I have none; but how would you like to go out into the street and get one?" At first she hesitated, but finally consented, went out and found a company of ragged, dirty boys, and persuaded them to come and form a class. The superintendent told the boys, that if they would come to his home he would give them a suit of clothes.

Next Sabbath she found *two* there, but young Morrison was missing. She sought him, found the truant, and brought him back with difficulty. The next Sabbath it was just so again, and so the third Sabbath. After the fourth Sabbath, at the monthly meeting, she reported that she could no longer feel responsible for him. The superintendent, however, exhorted her once more to try to save him. At last, she replied, "Why, sir, the suit of clothes you gave him is all ragged and worn."

"Well, if you go I'll give him another suit if he will come to school." So next Sabbath she hunted him up, and induced her truant boy to return once more. He called upon the superintendent the next week and got his suit of clothes; but lo! the next Sabbath he was again among the missing; and so it proved again and again for four weeks more, so at the next monthly meeting she reported how unsuccessful she had been. "I must give him up."

The superintendent said, "Why it is hard to give him up and let him go to ruin." He exhorted the lady then to try it one month longer. She begged to be excused. "Why that second suit you gave him has shared the fate of the first."

"Well, well, never mind, if you will go and try it again, I will give him a third suit." So she went and brought the boy back for the three following Sabbaths; but on the fourth Sabbath she found, to her surprise, little Morrison there in his place of his own accord, and from that time on he became a most interesting scholar. He was led to the Saviour—experienced religion—made great improvement—became a mighty and useful Missionary of the Christian Church.—*Sunday School Union Magazine.*

Poetry.

THE FRIENDLESS.

'Tis sair to feel the sting o' want,
'Tis sair to dream o' meat—
And then to wauken i' the cauld,
Wi' no a bite to eat.
'Tis sair to be without a friend,
My little trembling brither!
Beneath this dreary cauld bridge arch,
In this cauld, cauld wintry weather.

They say the dove will mourn his mate,
Though summer sweets surround him;
They say the king who wears a crown,
Will mourn when sorrows wound him.
There is a voice that ever says,
"Be kind to ane anither!"—
Alas! how oft is this forgot,
In the cauld, cauld wintry weather!

Oh! wae's me for the wee, wee lamb,
Wha trembles on the hill!—
An' wae's me for the wee, wee bird,
Wi' sad and tuneless bill.
Oh! wae's me for the orphan bairn,
Who has nae gentle mither
To gie it food, or hap its back,
In the cauld, cauld wintry weather!

Ragged School Rhymes.

Correspondence.

REFORMATORY AND PREVENTIVE INSTITUTION, NEW ROAD.

To the Editor of the Ragged School Union Magazine.

SIR,—I have read with pleasure in your last Magazine, the honourable testimony you have borne to the "Reformatory and Preventive Institution, New Road," and the praise awarded to the governor and founder of the institution. I fear, however, you have not fully stated the difficulties under which the institution now labours.

The promoter of the establishment, governed by a highly religious feeling, felt the great good he might do if he could form an asylum for those unfortunate youths who had been led away by bad associates and by want, to commit acts for which they were amenable to the law, and who after punishment were rendered incapable of finding means of honest employment. Giving way to his zeal, he formed the Reformatory Institution with the precarious help of a few friends; he not only gave up all the spare time he could command to direct the institution, but he generously made himself liable for the expense of altering the house, the purchase of a large quantity of various tools, lathes, furnaces, etc., exceeding in amount £1,000, beyond the contributions you refer to, of the Ragged School Union, £150; Privy Council, £118; and the various sums received from friends, and private subscriptions. If this sum could be raised, it would relieve the governor of a great weight, and he would then be able to give his whole energy to the institution, and not be overwhelmed with pecuniary concerns. In addition to the kind offer of the friend you mention, who has promised £100 towards this sum, others would engage to subscribe liberally amongst themselves, and if those whose attention has been called by your notice to this institution could be induced to follow the example, it would cause a most valuable *refuge* to be properly established for unfortunate lads, and which, after a time, might become almost self-supporting.

"The Surrey Society for the Employment and Reformation of Discharged Prisoners," have availed themselves of this institution, and have sent lads there who, after being imprisoned in the House of Correction at Wandsworth, have evinced a strong desire to reform, and a wish to get honest employment instead of continuing a criminal life; they have agreed to pay 5*s.* a week for each lad sent. If other charities and private persons were to do the same, a part of the inmates being thus paid for, would materially assist in the support of the institution. Persons so sent would gain a knowledge as carpenters, turners, smiths, etc., and would, through the discipline and religious teaching, etc., obtain a character which would enable them to get situations, and to maintain themselves by honest industry, instead of resorting to dishonest means to obtain a precarious living.

It is hoped some of your numerous readers may be willing to contribute to this valuable institution, which will benefit a friendless class, and rescue them from destruction.

With apologies for occupying so much of your space,

I am, sir, your obedient servant, R.

London, 13th December, 1854.

LONDON PHILANTHROPIC SOCIETY.

To the Editor of the Ragged School Union Magazine.

SIR,—As at this season of the year many of our schools are in the habit of relieving distress in their immediate neighbourhoods, I would direct the attention of the teachers to the advantages offered by the London Philanthropic Society (17, Ironmonger Lane,) whose admirable arrangements will much facilitate their labour of love.

This Society seeks to distribute bread and coals to the suffering poor, *leaving each subscriber to be his own almoner*, with this advantage, *that for every twenty shillings subscribed, some two or three and twenty shillings' worth of tickets* (according to

amount of donations received) *are given*. Contractors are appointed in all parts of London, and the Society thus having its machinery complete, we have only to avail ourselves of it. I can speak from experience of the time and labour saved; last year I not only had to write some hundred tickets, but to check weekly our tradesmen's accounts; now I have only to hand over one subscription, the tickets are sent me, with nothing to do but dispense them.

The Society is no new one, having been established in 1841, under the patronage of our own noble President, and has, since that time, been quietly and efficiently doing its duty, last season having issued ten thousand tickets for bread and coals.

As I know your pages are open to any practical suggestion, I make no apology, but subscribe myself as

AN HON. SECRETARY.

Notices of Books.

The Motto for Life. A New Year's Address to Children. By the Rev. J. CURWEN.

Concentration. A New Year's Address to Sunday School Teachers. By the Rev. S. G. GREEN, B.A.

Parental Responsibilities. A New Year's Address to Parents of Sunday Scholars. By the Rev. W. M. WHITTEMORE.

THREE well written addresses, issued by the Sunday School Union, at a time when their contents are most likely to make a deep and salutary impression upon the minds of their respective readers. The subjects indicated by the titles are both well chosen and well treated. The self-sufficiency of scholars, the discursive and superficial teaching of teachers, and the non-appreciation of the spiritual claims of children by their parents, are among the evils the writers combat. Superintendents and managers of Sunday Schools will do well to aid in giving a large circulation to these excellent little tractates.

The Sunday School Class Register and Diary. 1855. 60, Paternoster Row.

WE hail with pleasure this useful annual, well knowing it to be a valuable help to all Sunday School workers. Its adoption by Ragged School teachers would greatly facilitate and systematize their labours. It contains a list of Sabbath lessons on Scripture doctrine, biography, and precept. These are well selected, and those on "The Life of Christ," are beautifully consecutive, and bring out into bold relief, the main features of the Redeemer's work, and especially the great object of his Incarnation. The Register can be had separate from the Diary, but the two in one will be found most useful to those who intend to be thorough in their labours as Sunday School teachers.

Notices of Meetings, etc.

EWER STREET.

THE Half-yearly Meeting of this School was held on November 28th. The meeting was attended by a goodly number of the friends of Ragged Schools, who, notwithstanding the unpropitious state of the weather, assembled together to express their cordial sympathy and earnest wishes for the success of this institution. The chair was taken by Mr. Aldridge, who, in a very appropriate address, introduced the business of the evening, and concluded by calling on the Secretary to read the Report. The Report was a brief, but highly interesting statement of facts connected with the origin and progress of the institution, describing, in a graphic manner, the neglected and degraded condition of the inhabitants of the locality, and the great reason there was to hope, that the school would, by the

blessing of Almighty God, be not only the means of their moral renovation, but also of leading many of them to glory and immortality, by means of the religion of Jesus Christ. The average attendance of children on Sundays was stated as 110; for secular instruction during the week evenings, 45. Adult meetings, especially intended for the parents of the children, are also held in the school-room twice a week, and the attendance has hitherto been most gratifying. The financial condition of the school was highly satisfactory; the total expenditure during the eighteen months of its existence being £78. 6s. 9½d. The total receipts during the same period, from the teachers and friends alone, amounted to £72. 5s. 5d.: leaving a deficiency of £6. 1s. 4½d. The meeting was addressed by Messrs. Margerison, Ferguson, Milne, the Rev. T. A. Tegg, and other gentlemen.

DOVER.

The Annual Public Meeting of the Female Ragged School took place last month, at the Royal Oak Rooms. The worshipful the Mayor of Dover presided; and those more directly engaged in promoting the welfare of the class embraced in Ragged School efforts, must have felt gratified by the respectable attendance. His Worship was well supported on the platform.

The addresses given, embracing details of progress associated with the school, were listened to with the deepest attention. We trust that it will have the effect of increasing the interest felt in the success of the Institution; that those labouring in the cause may be stimulated to renewed exertion; and that nothing may be suffered to retard successful and vigorous operation in one of the noblest schemes of Christian philanthropy in this or any age.

LAMB AND FLAG COURT.

On Thursday, the 7th instant, the Ladies' Committee of the above Schools, held their Annual Meeting in aid of the funds of the Institution, at the Parochial School Rooms, Amwell Street. The meeting being convened by private invitation, each presiding lady inviting her own circle, was of the character of a social réunion, or conversazione. The room was tastefully decorated with evergreens, and such floral beauties as the season affords; and being well filled by a highly genteel assembly, enlivened with the strains of soul-stirring music, an air of a cheerful, social character pervaded the place, and gave a pleasing tone to the meeting. In the course of the evening, some of the children attending the schools were introduced, and, after singing a hymn, withdrew. When the Secretary, in reading a short Report of the operations of the schools, drew attention to the urgent need there was for extending the operations of the Infant School, which, from the present state of the funds, the Committee were unable to do. The meeting was subsequently addressed by the President, the Rev. J. W. Wild, B.D.; the Revs. J. Horton, Gleadall, J. Payne, Esq., J. MacGregor, Esq., etc.; while by the introduction of some anthems and choruses, well executed by a choir of gentlemen, the interest and attention of the company were kept up until rather a late hour. We never attended a better meeting of the kind, and great credit is due to the ladies for the good taste, and excellent order, which characterised the arrangements, and we hope that the funds of the institution will be as much benefited by the meeting, as the company present were evidently gratified.

DEPTFORD.

The Annual Meeting of this School, was held in the Lecture Hall, on Thursday evening, Dec. 7. After the company, which were numerous, had partaken of tea, the chair was occupied by Mr. Alderman Wire. The Report gave a short history of the school, from its institution in Dec. 1844, to the present period, during which time, a Daily School for Infants, an Evening School for Boys and Girls, and a Tailor's and Needlework Class have been established; also a Provident Clothing Fund for the children, and a Sunday afternoon service, for the parents and others. The building in which the school has for some time been carried on being very inconvenient, and prejudicial to the health of the teachers, negotiations have been entered into for the lease of a suitable building, and this step promises very favourably for the future progress of the institution; but, in order to accomplish the object, and to place the school in a satisfactory condition, one hundred pounds are required, twenty pounds of which have been granted by the Ragged School Union Committee, and upwards of twenty pounds in addition have been subscribed. There is still, however, need of exertion, and we can cordially recommend this cause to the attention of the benevolent. The Rev. G. H. Duncan addressed the children, and the Revs. S. Simpson, G. Rose, and W. B. Lister, also Messrs. Cuthbertson, Milne, and Caldwell, addressed the meeting. The collection amounted to £9. 10s. 10d.

ROBERT STREET.

A Public Meeting was held on behalf of this School, on Dec. 12th, W. A. Wilkinson, Esq., M.P., occupied the chair.

The Chairman, in an eloquent speech, alluded to the efforts now being made for the benefit of the working classes by the building of model lodging-houses, baths and washhouses, Ragged Schools, etc., and descanted upon the great good that must accrue from them.

The Eighth Annual Report was then read, which stated:—The Day School for Boys has been carried on during another year, and progress has been made in reading, writing, and arithmetic; habits of cleanliness and decency have been engendered. The material is of the roughest kind. In many cases human nature is seen in its darkest shades. About 200 children (boys) have passed through the school during the past year. 25 have left for situations. Many of them have changed their first for a better. Some have remained but a few months, and have returned to school till they have procured others. About 60 have left for pay schools. Some of them have returned, in consequence of their fathers being out of work. The Girls' Day School.—This has proceeded steadily and satisfactorily; the average attendance is nearly 100. Since the last annual meeting, 190 girls have passed through the school; 12 of the elder girls have gone to service and have given satisfaction on account of their general good conduct; 6 have gone to pay schools. Most of the children are extremely poor, and many of them have very bad examples set before them at home. Their parents are principally stall keepers and hawkers; others are the children of widows who partially subsist on parish relief. The Report further states, that a Penny Bank has been established, which works surprisingly well. It was opened in January, 1854. During forty-eight weeks 1,822 persons have become depositors. The Treasurer read the finance statement of the school, showing a deficiency of upwards of £11. The meeting was addressed by Mr. Gent, Rev. J. Branch, J. Corderoy, Esq., and other gentlemen.

Papers, Original and Selected.

PRIZE ESSAY ON RAGGED SCHOOLS.

MANY of our readers are aware that in 1853 a Prize of Fifty Pounds was offered for the best Essay on Ragged Schools. A few plain and printed conditions were published, together with an outline of topics that should more or less come under the review of the essayist. At the expiration of the time fixed for receiving the manuscripts, nine Essays were submitted to competition; and while it is a subject of regret that so few have been induced to come forward with their information and advice on the subject of Ragged Schools, it was satisfactory to find that the compositions offered to the Committee came from different classes of that large body who are interested in our Schools.

In all the Essays there was observed to be expressed a healthy tone of Scriptural religion, an earnestness in the work, a stedfast conviction that it is based upon the true principles of Christian love, and an eager desire for its vigorous prosecution and liberal extension.

The Adjudicators named by the Committee of the Ragged School Union consisted of three ministers who represented the Evangelical portion of the Church of England, the Independents, and the Wesleyans; and three lay gentlemen, thoroughly conversant with the Ragged School movement. Five of these gentlemen consented to act; the remaining one, from ill health, and from time and energy being overtaxed, declined the duty. The nine Essays having been carefully perused, a meeting of the Adjudicators was held, at which each stated his opinion, unbiassed by those of the others, which resulted in a unanimous opinion in favour of the one bearing the motto, "*He that winneth souls is wise*," and designated "SOUGHT AND SAVED." On opening the letter with the corresponding motto, the author was ascertained to be the Rev. George J. Hall, M.A., of Linton, Cambridgeshire.

The Report of the Adjudicators presented to the Committee of the Ragged School Union was unanimously adopted, and the prize of £50 awarded to the author.

Some of the other Essays were afterwards discovered to have been written by Ragged School teachers, officers of schools, and industrial masters; and although on the whole inferior to the one that obtained the prize, yet they reflect high credit upon the essayists for their tact, reflection, and practical suggestions. Native talent doubtless they possess, which needs only culture, and time for development, to enable them largely to add to their already greatly esteemed usefulness. Glad should we have been if the published conditions had allowed of

remuneration to have been given for such efforts, or of awarding a second, or even a third prize. The duty, however, of the Adjudicators was plain and unalterable—*to read all, select the best, and return the rest.* This has now been discharged, and the result will very shortly appear before the public in the shape of a volume of considerable interest and value. And although the Committee of the Ragged School Union do not hold themselves committed to all the opinions advanced in it—for the author alone is responsible for these—nevertheless the volume will, we are sure, be read with advantage by teachers, members and officers of committees, private Christians, public philanthropists, and even legislators. The volume will contain chapters on—A general survey of the evil and its remedy—Difficulties to be encountered—Ragged Schools—Ragged Scholars—Ragged School Teachers—The School-room—The Ragged Sunday School—Refuges and Reformatory Institutions—Moral and religious power in Ragged Schools, etc.—Collateral and auxiliary efforts—Ragged Schools and Refuges in relation to the Christian Church—Ragged Schools, etc., in relation to the Government—Personal service and pecuniary support—Encouragement and stimulus.

We furnish an extract from the work, in hopes of giving a zest to our numerous readers for the remaining parts. It was at first contemplated to let the whole appear in this periodical, and then give a reprint. It seems, however, desirable to let it appear at once in its complete form. On the subject of Ragged Scholars the author writes:—

"The brief survey taken in the two foregoing chapters will indicate the place occupied by Ragged Schools, both among general schemes of benevolence, and among special efforts on behalf of the poorest and most degraded. We have seen that they constitute one leading department of a wide field of philanthropic labours. Their work may be regarded as a kind of double sanitary reform. It is their aim to purify their scholars without and within—both body and soul.

"Before going further, let us endeavour to form some conception of the ragged scholar in all his native wildness—unwashed, untaught, and untamed. Let us visit one of those districts in which he may be found, that we may know for ourselves his appearance and habits; his inner life of thought and feeling, and his outer life of words, sufferings, and deeds. Let us inquire somewhat carefully into his hopes and fears, his plans and expectations; where he lurks, how he looks, and what he does.

"Reader, will you go with us on this exploring expedition? Have you enough of compassion for the neglected—enough of humanity in you to apply even here the old and well-known maxim, '*Homo sum, humani nihil a me alienum puto?*'* It is, however, an imaginary visit only that we are about to pay to these abodes of heathenish ignorance; we shall therefore count without hesitation on your company.

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* "I am a man, and consider nothing that relates to man unworthy of my notice."

"Not many steps need we take before our near approach to the haunts and dens that we are in search of is obvious to more senses than one. Soon we find ourselves in narrow lanes and fetid alleys, among stagnant pools of liquid poison, offensive smells, and dirty houses. Close as the dwellings are to each other, the inhabitants, we find, are packed more closely still. Here some of the poorest and many of the worst are crowded into a small compass. Here Satan has long reigned almost undisturbed, and, were it not for the City Missionary and Ragged School Teacher, might still reign on with undisputed sway; and yet it is within the sound of many church-going bells, under the very shadow of lofty spires, or hard by some well-filled dissenting chapel, and within easy reach of many Christian hearts and homes. Here dwell thieves and the trainers of thieves, old hags, prostitutes and fortune-tellers, pickpockets, burglars, mudlarks, and murderers; and over all their proceedings there hover continually the evil genii of intemperance, ungodliness, and brutal sensuality.

"But it is *the poor children* that may be found in the midst of all these ruinous influences that are the objects of our curiosity and our concern. Here comes one of the little fellows. See, how tattered and patched is every garment he has on; his bare feet are brown with a covering of dirt of long standing; through the holes in his dress the winter-blast finds free entrance; and by their means, also, we see plainly enough the neglected, unwashed condition of his poor body, which is scarcely comforted with a single rag of under-linen. If his clothing and the state of his person are pitiable, so also are his features to all those who have learnt to interpret their lineaments. Dirty, pale, and thin, it wants altogether the rosy bloom which God has appointed as the sweet ornament of healthy childhood, and the roundness that is the natural growth of sufficient and wholesome food. We may almost find wrinkles in that young face, the premature tracery of sin and woe. His eye is bright, though not joyous; and wretched as is his condition both of mind and body, one may see that he is shrewd, perhaps clever. But his movements are not gay and free, boy-like, and nimble. How can they be? for his mind is dark, and his heart sinful and sad. His countenance is not lit up with a smile. How should it be, when there is scarcely a soul that ever smiles upon him?

"His whole inner life and history may be said to reflect with fearful exactness the outward circumstances that have surrounded him from the day of his birth. He has been educated, but it has been in the school of Satan. He is expert and skilful, but it is in sin. He has been 'trained,' but it has been precisely 'in the way in which he should *not* go,' and, unless some benevolent hand and heart interpose, 'when he is old he will not depart from it.' What wonder, if the better nature has never been unfolded in his little mind? or, if it ever began to unfold itself, has been down-trodden and silenced by the unceasing vicious influence of both father and mother, brothers and sisters;—by the precocious wickedness of the companions of his childhood, as well as by the profanity and impurity of those older sinners who have been continually round him?

"He has indeed hopes and fears, thoughts and plans; but they are all of them of a low and sordid nature, like unto the soul in which they take their rise.

"He knows what hope is; but it is not the hope of future respectability and comfort in this world, or of rest and joy in the world to come. Nothing so high as this, so worthy of either God or man, awakens his longings or kindles his desires. And he knows what fear is, but it is not the fear of the Lord, which 'is the beginning of wisdom;' rather it is the fear of bitter cold and nakedness, of illness and sorrow, or of the pangs of hunger; it is the fear of a scolding, gin-drinking mother, or of a ruffianly, besotted father. Thoughts and plans he has too, but they are not about God, heaven, and salvation; but all base and grovelling as is his daily history and daily companions. When he thinks, it is of sorrow, want, and care; and when he plans, it is often of theft, falsehood, and wrong.

"Of those tender affections, which in the middle and higher classes are the nurselings of a pure and happy home, the handmaids of all virtue, and often, with the blessing of God, the stepping-stones to salvation and eternal life, he knows next to nothing. These he has been a stranger to from his infancy. He has known but little of a father's protecting arm, of a mother's tender care, or a sister's generous self-denying love. Instead of those tender affections and holy impulses, which shed a heavenly light on the early workings of other young and active spirits, his soul already begins to lower with dark and hateful passions. Selfishness, malice, envy, and intolerance of restraint, like rank weeds, cover all the ground; while those few germs of love and virtue which might have grown into powerful principles under the genial influence of domestic sunshine and godly training, have as yet shown no signs of life. What wonder if some are of opinion that they have perished in the soil?

"In every respect the condition of girls and young women may be expected to be worse than that of the other sex. Their case is even more pitiable. Of necessity they sink into a lower depth of sin and misery than their neglected brothers. How can it be otherwise when family intercourse and domestic arrangements are such as to outrage all the common decencies of life?—when children and adults of both sexes sleep indiscriminately in the same room?—when under the same roof, perhaps, or within a few doors of it, there are dens of infamy,—the haunts of those who, being ruined themselves, take a satanic pleasure in the ruin of others? How can such training and such influences produce virtuous women? Would it not be a moral miracle, if girls brought up by such parents in the very midst of such contamination, were to retain any pure and virtuous feeling,—any modesty of look, or word, or deed? Poor creatures! It may be, we have often shrunk from you with loathing and detestation, when, if we had known your whole history, our hearts would have melted with pity and unfeigned compassion.

"How sad! how pitiable is the case of those whom by the Ragged School we endeavour to seek and save! We find in it the negation of all that is lovely and pleasant in the sight of either God or man. The districts in which they reside, their dwellings, their clothing, their persons, yea, their very soul and conscience—all are defiled. Who can need more than they the gladdening and cleansing streams of gospel truth? In what foreign land can we find children more heathenish, in greater danger of perishing, or more loudly claiming our pity, our efforts, and our prayers?

"Strangers as they are to all religion, to all virtue, and even to all self-respect, their case might be regarded by some as utterly hopeless. But Christian charity 'hopeth all things.' The gentle messenger of Jesus, radiant with winning smiles and warm with heavenly love, takes the English 'Topsy' by the hand, leads her to the cross of Calvary, and teaches her to love, to trust, to work, and to pray. Only the blood of Christ can cleanse this deeply-seated leprosy; only the Holy Spirit of God can quicken to spiritual life those who are thus 'dead in trespasses and sins.' The lowest depths of destitution and wickedness can only be reached by the highest and most self-denying forms of heavenly love."

RAGGED SCHOOLS IN MANCHESTER.

THIS is a practical age, and the English are a practical people. The friends and supporters of Ragged Schools in London have shown much practical wisdom in their efforts during the last ten years. While others were deliberating they have been acting; while statesmen and legislators were trying to concoct a plan that would please all parties, they have been carrying one on; while Churchmen and Dissenters have been making many useless efforts to find some scheme in which all could co-operate, and some have proposed an exclusively religious system, and others a strictly sectarian one, the promoters of Ragged Schools have united a large number of true philanthropists, and sound earnest Christians of many denominations, in carrying on a variety of remarkably successful efforts for the reformation and elevation of the juvenile masses of London, on a basis so practical that no patriot can object to it, and so religious as to satisfy any sound unbiassed Protestant.

The results of these valuable efforts are detailed from time to time in this periodical, and it is not our business here to discuss them; but while our London friends have been so active as to increase the number of Ragged Schools of the metropolis in ten years from 16 to 130, and teachers and children in proportion, striking out many new paths for Christian enterprise and missionary zeal, there are some large towns in the United Kingdom that have lagged behind, and have been slow to adopt principles that are so sound as to be now generally acknowledged, and seldom, if ever, assailed by practical men. Among these, strange to say, has been Manchester, one of the most practical cities in the three kingdoms.

For seven years Manchester had only one Ragged School, that now situated in St. John's Parade, and it was only in the past year that two others were originated and established.

Having lately visited Manchester, I now purpose giving a brief account of all the three. I need not dwell upon the object of Ragged Schools. Ten years ago many arguments were needed to convince people that "prevention was better than cure," "reformation better than punishment;" happy industry and moral training, more economical than idle vagrancy and vice; the Ragged School teacher better than the policeman; the school better than a prison; subscriptions to Ragged Schools better than payments towards jails, county-rates, and poor-rates. To argue about these things is not needed now, and so we proceed at once to the Manchester Ragged Schools.

It was a damp cold evening in last month that I arrived at the Victoria Station, Manchester; no omnibus was in waiting, so I took my parcel and small bag in hand, and trudged along towards the Star Hotel, resolved for once to save the cab fare. Things were dull and orders scarce, and I felt bound to be economical. But I was not permitted long to go onward in peace; several ragged urchins assailed me with, "Please carry your bag, sir; please, sir?—I'll do it for a copper, sir, anywhere you like." This was said so pitifully and perseveringly by one lad that I could not resist putting my bag into his hand, and on we jogged together. As usual I asked him of

his history and parentage, and I found he belonged to the St. John's Ragged School. They had a half holiday that day, and why? The next day was to be a Christmas treat of tea and cake, given by one of the Committee. The school had to be cleaned and scoured, flowers and mottoes, and other decorations to be hung up; the boys' shirts (many having only one) to be washed, and so the school had a half day's play. I said to myself, I shall be here to-morrow, and I will go to this treat—that is, if God will. The little fellow was pleased to hear me say this, and as pleased when I put something in his hand for carrying my bag.

Next day saw me wending my way (about six p.m.) along Deansgate. I found about 120 boys and girls devouring cake and drinking gallons of tea. All seemed healthy and happy; many were rough and ill clad, but all were tolerably clean, and dressed in their best for the occasion. It was a pleasant sight. Poor things! perhaps it was the only treat they had had in their dreary lives, and for once it was sweet to them, the outcast, and degraded, and neglected, and forlorn ones, to be kindly, and affectionately, and hospitably treated. They might have many rubs and hard knocks from Dame Fortune, but here they had given them by a bountiful Providence at least one happy evening—

"One sunny spot on memory's waste."

Who would grudge them that? One kind friend, a magistrate, who had himself paid for the whole affair, afterwards took the chair. Some hymns were well sung, and some suitable addresses were given; amongst others, Mr. T. Wright, the prisoner's friend, spoke very feelingly on the blessings of a moral and religious education, and the evils of jails and prisons. When it came to my turn, I told them how I came to be there, and the little bagman blushed when I spoke of his industry the previous evening; and when I related the benefits and blessings of our Ragged School efforts in London, every heart, young and old, seemed to warm, and every eye to glisten with joy and satisfaction.

When the Doxology was sung and prayer said, the children were dispersed to their homes, (some, alas! only to the street), and I had a chat with Mr. Bryan, the master. He told me that they had their Eighth Annual Meeting in December, at which Sir John Potter presided. The Report then read stated among other matters, that the school was in a flourishing condition, both as to its internal management and general condition; that 93 cases had been admitted during the year (79 of whom could neither read nor write), that 38 had gone from it to various situations, and 7 of them had been regularly apprenticed to various trades. That the industrial occupations had gone on successfully, consisting chiefly of printing, sorting bristles, and making clogs, also paper, and canvass bags for the grocers. That the income from this department had increased in the year from £60 to £100; but that the high price of provisions had caused the Committee to become indebted to the treasurer in the sum of £44, for which subscriptions were earnestly solicited. At this meeting,—

Sir John Potter said such institutions as this were the means of rescuing a great many poor children from want and thievery, and well deserved the support of Christians of all denominations. He paid a marked tribute to the memory of the late Hon. Secretary, Mr. Taylor, for many years so useful in this and kindred institutions, and trusted friends would come forward liberally to pay off the debt. Mr. Callender, the magistrate who gave the treat, referred to the large number of young criminals brought up at the City Police Court and the New Bailey, many of them under eleven years of age, and who had been often convicted, as a proof that some remedial measure was wanted to cure the evil. The magistrates were puzzled to know what to do with them. As soon as these juvenile criminals were released from prison, their parents or others were ready to take them away to renew their course of crime.

Mr. Thomas Wright said it was a lamentable fact, and which he knew to be so from his own experience, that there are hundreds of parents in this

city and other places, who actually encouraged their children in the commission of crime. He had ascertained from his own visits to prisons, that not one criminal child in fifty had been blessed with a good mother: hence the necessity for this and other institutions.

The Rev. Canon Clifton said he had heard with great satisfaction, that a Sunday Evening Ragged School had been in operation in St. Ann's school during the last few months, attended by 170 children. Messrs. Birley in Oxford Street had also opened a Day School for the most destitute, which was attended by 200 children, all most anxious to be instructed.*

The Angel Meadow and Salford Schools will form the subject of our next paper on Manchester Ragged Schools.

H. S.

REMINISCENCES OF A MOTHERS' CLASS TEACHER.

No. I.

One afternoon last autumn, I was sitting alone, and had taken up the "Times," when I was attracted by seeing there a long speech by the Earl of Shaftesbury. I forget the object of the meeting, neither do I remember the exact words used, although the idea at once fully impressed itself. He was speaking hopefully of the good effected through Ragged and other schools, but he added, "I have long felt that until the homes of these poor children are better, until the fathers and mothers are better men and better women, our schools can do comparatively little. I believe that any improvement that could be brought to bear on the mother, more especially, of these children, would effect a greater amount of good than anything that has yet been done." I laid down the paper and thought for some time, wondering what could be done, and wishing that somebody would do something; but I had advanced no further than this, when the arrival of visitors dispersed my thoughts in another direction. The next morning, whilst I was busy with the children, I was told the City Missionary wished to see me. The object of his visit was to tell me, that a large room was to be taken in the neighbourhood for a Girls' Evening School, and he thought it could be spared one evening in the week for a Mothers' Meeting; that he knew some poor women who would attend; and he asked me to take the management of it. From my ignorance of the practical working of such a society, I felt very much at a loss as to how such a thing could be set about, and quite inclined to think it was out of my power, that I had no time for it, etc. I could not, however, but remember, how remarkably my mind had been several times drawn to this subject, and the various incidents that had again and again impressed it on my mind. But the thought that weighed most with me was, I knew I had a most entire sympathy with the poor mothers; that, of all things in the world, I most wished to try and do something to show I cared for their great difficulties and sufferings; and though I might fail to render them much real service, I trusted the truthfulness of my feelings towards them would manifest itself, and that this might lead to some good result; at any rate, I resolved to try, and trust that the way would open, and light would come.

It was on the first Monday in November, 1853, I walked to the nicely lighted, pleasant room provided for us. About seven or eight women were assembled, and two or three came in afterwards. I thought they looked at me much as they would have done at the entrance of the white bear from the Zoological Gardens, that is, provided he were caged; for the stare had no fear in it, though abundance of curiosity. They said, they were glad I was come, for they did not know what they were come there for, they "'sposed I did." I said I was prepared to explain it to them, but I wished to begin by

* If these two be added to the three schools for the destitute in Manchester, it will make in all five schools where lately there was only one.

reading a few verses of Scripture; this they submitted to pretty well, but as soon as it was over, they began talking all round to each other, in by no means particularly soft voices. I knew as long as the game of "Who can shout loudest?" was to be played, I had no chance; and not wishing to show my weak side at the first meeting, I remained perfectly silent, and listened as far as I could to observations made principally *at* me, but not *to* me. At last they seemed rather struck at the isolation of my position, and there was a lull. Then I told them, I certainly had not called them together without having something to say to them; I had far too high an estimate of the value of their time, etc. As soon as they caught the idea that some kind of improvement in their domestic affairs was contemplated, they began again. If that was what I wanted I should have had such and such a one there, "she sarved her children dreadful;" then followed no end of narratives of the wickedness of their neighbours, and all the cruelties that mothers can be guilty of came out in detail. One woman said she was "allus a trying to do 'em good, and told 'em what they should do, but instead of doing it, they jist up'd and sarced at her in a minnit." I was the more amused at this last expression, as I thought it rather aptly described my own position just then, though I must in justice pause here, to remark that I have never, from the very first, received direct impudence from any of them. When the hour expired, and we rose to depart, I knew very few that were there would return again; but I had requested them to send these very wicked neighbours of theirs, and as they themselves seemed impressed with the desirableness of doing so, I left with the hope, that the publicans and sinners might be brought to hear, though the Pharisees would not.

As I am giving this history simply from recollection, having kept no kind of memoranda, I cannot be certain of perfect correctness when I speak of numbers, but I remember the attendance became less and less, until—I think it must have been about the fourth evening—I entered the room about the usual hour, and there was no one there. The general arrangement of the room had been even more than usual carefully attended to, through the thoughtfulness of our kind City Missionary. It was well lighted, and the fire burned cheerfully; my chair was "placed in a chosen spot," and a Bible lay on the table before it; but no one came. I opened the Bible and read; and though I cannot give any effect to this narrative, by speaking of the remarkable appropriateness of the passage that happened to fix my attention, I distinctly remember, under the influence of its holy power, losing all sense of vexation and disappointment; and it soon appeared in the light of a most valuable opportunity for praying, long and earnestly, for those I so much desired to serve. I felt perfectly resigned to His will, either to fit me for it, to raise up others, or give me to see clearly that this was not the work he had appointed me to do. About a quarter of an hour before the time for closing, a woman came in with a bottle of medicine in her hand; she had been coming to the meeting, but her husband was taken ill, which had obliged her instead to go in search of medicine for him; on her return with it, she thought she would just step in and see how we were getting on. I had noticed this poor woman as seeming far more interested than any one who had yet attended, and I was glad of an opportunity of becoming better acquainted with her. She told me her husband had formerly been an infidel, but through the influence of a tract that was left at the house, combined with the effect of the visits of the Missionary, he had become an entirely changed character. She described with great simplicity, how the change gradually manifested itself; how at first he did not like her to see him praying, and how she took care to keep out of his way; then he came to praying before her, then with her, then with her and the children; and now no day passed without their united supplications ascending to the Author of all their mercies. Then followed the description of what John used to be, and what he was now; what the house was then and now; all narrated with beautiful sim-

plicity. I never felt more emphatically, that "Surely I know it shall be well with them that fear God, which fear before Him!" and that the only cure for the sting of poverty was, that every family should be governed by the principles that influenced this one. I need hardly add, the meeting that night was for *my* benefit. But I am entering too much into detail; suffice it to say, that about six weeks after that solitary evening, there were at least twenty-five present; and to give an idea of the improvement in their manners, on one occasion I was a few minutes late, they were nearly all assembled, and as I entered they all rose, and remained standing till I was seated; and this was by no means in consequence of any lecture I had given them on manners; I should have considered it "as much as my place was worth" to have done so.

From having frequently heard some of them express a difficulty as to the time the attendance at the meeting took from their work for their families, I thought of a plan for supplying their fingers with work, whilst their minds were occupied with listening to what was passing in the way of instruction. Articles of clothing were cut out and taken to the meeting, and sold to them at a reduction of threepence in the shilling. In this way, in the course of the winter, most of the members of the society made up several valuable articles of clothing for themselves and children; and as the payments were usually made only a few pence at a time, the total cost appeared to them very trifling. In addition to this, a Savings' Bank was established, and during the winter some saved as much as seven or eight shillings. As the summer advanced, the attendance of course lessened. The greater part of the poor people living in the Potteries being brickmakers can only follow this occupation in the summer, when they work early and late; and the wife often works at it too. We therefore thought it best to give up meeting from July to the end of September. As we parted, one of our members, a good woman who had interested me very much, came to me, and with tears in her eyes, spake of the many happy hours we had enjoyed there, and said the time would seem long till we met again. We then little thought *how* long it would be.

The Potteries was one of the first places visited by the cholera; and this good woman, to whom I was most sincerely attached, was one of its first victims. She was attacked on the morning, and died in the evening; a sickly child too, who had been long the object of the greatest care and solicitude to his poor mother, followed her in a few hours, and one grave received them both. When we re-assembled in October, in addition to the inroads death had made, a few had left the neighbourhood; but still so many returned, and brought with them so many new ones, that I saw it was quite impossible to carry it on any longer single-handed, neither was there any occasion for doing so: several ladies kindly offered their assistance, and we are now a regularly organized society. Another great advantage too we now enjoy is, that within the last few months a new clergyman has come to the parish, who by his occasional presence amongst us, and the kind interest he takes in all connected with the Society, is a source of much encouragement to us, as well as rendering us truly valuable assistance. And now having given what may be called the building of the Society, I next touch upon, how we manage to interest them?

(To be continued in the March Number.)

OUR PAID TEACHERS.

MAN, the noblest work of God—in whom are conjoined, as it were, the natures of the animal and the angel, inasmuch as his animal body is endowed with a rational and immortal soul—is born into the world the most helpless and dependent of all animated creatures. Physically considered, he is utterly unable to administer to any one of his necessities, and, intellectually regarded,

he is alike ignorant of himself and all things by which he is surrounded. To train him to exercise his nobler powers is a duty that naturally devolves on his progenitors. Doubtless, the primogenial sires of the human race took great delight in acting the teacher's part, and being the educator of their second selves. The delegation of that duty to others is a practice that had its rise with the advancement of civilization, and, though shorn as it is of the delights and efficacy naturally accruing from instructions imparted on the domestic hearth, has nevertheless been the means of most extensive benefit. The advantages of this kind of instruction were, however, for ages mainly limited to the progeny of the wealthy and the well-doing, whilst the masses of the children of the poor were placed beyond their reach, and the baneful results handed down to them from age to age as their birthright inheritance.

The employment of paid teachers to instruct the children of the neglected and needy poor is a plan of modern invention, and the good resulting from the first few tried experiments induced the multiplication of similar efforts. It is now a most gratifying fact, and one worthy a place in the historical records of Great Britain, and one from which we may augur well concerning the future better condition of its poor, namely, that in London alone there are employed no less than TWO HUNDRED AND EIGHTY for the express purpose of collecting together these needy outcasts, and offering them the blessings of instructions to which otherwise they must for ever be utter strangers.

This band of useful members to the community now assume an item of importance in relation to Ragged School work. It may, therefore, not be out of place to present to our readers a brief sketch of the nature of their work, their difficulties in prosecuting it, and the claims they should have upon the sympathies of their employers and supporters.

Their work is not merely secular and mechanical, but decidedly religious, adopting the sentiments of an eminent divine,* "*Theirs are not common schools, designed to teach only the art of reading.*" They are wont to address their young pupils in the language of Philip to the eunuch, "Understandest thou what thou readest?" And they may very justly adopt in reply to their question the eunuch's answer, "How can I unless some one *guide* me?" This is one essential part of their great work, to guide and assist these little ones in their endeavours to understand what they read; to "teach the young idea how to shoot," to aid their imperfect conceptions of Divine things, to rectify their mistakes, to solve their doubts, to explain the terms of Scripture, to illustrate its beauties, and to enforce its precepts. The wells of salvation are deep, and in the present infancy of their mental powers they are unable, if abandoned to themselves, to draw up the living waters. But they kindly "help their infirmities." While the children read the sacred oracles, the teachers ever and anon, like Philip, "open their mouths and begin at the same scripture, and preach to them Jesus." They instruct them in the being and perfections of God; their own immortality and accountableness, as subjects of a moral government; their fall in Adam; their consequent guilt, depravity, and danger; the redemption that is in Christ Jesus; its necessity, nature, method, value, and importance; their several duties to their Creator and Redeemer; and their various relative and social obligations to their fellow-creatures. These instructions they endeavour to clothe in plain and easy language, accommodated to their tender capacities, particularly enlarging on those historical parts of the Bible which, teaching duty by example, at once impress the imagination and convince the understanding. They are also careful that their mode of teaching is affectionate and conciliatory, as well as earnest and serious; for that which most evidently proceeds from the heart is most likely to reach the heart, and to meet with a due reception. In this department of their work they study to exercise much patience and forbearance; to "gather the lambs in their arms," and to "carry them in their bosoms." They are solicitous to be preserved from

* Rev. Jabez Bunting, D.D.

"despising the day of small things," from "breaking the bruised reed, or quenching the smoking flax;" from "provoking their children to wrath," and discouraging their sincere, though feeble efforts, by any austerity of aspect or manners, or unnecessary sharpness of rebukes. And they bear in mind that the most incessant and unwearied diligence is indispensable to their success.

Where, it may be asked, have teachers for such important labours been found? and whence have they been obtained? Surely they have been raised up by God himself in answer to prayer, and the Church of Christ has supplied them. They vary, it is true, greatly in intellectual attainments, but a oneness of heart characterises them as a whole, and they are induced to consecrate themselves to the work by a love to souls, and a desire to serve their Lord and Master. Many have gone forth to the work armed with the advantages of previous training in a Normal School, but the majority became fitted for these *onerous* duties by their previous labours as *voluntary* teachers, and by that means became acquainted with the peculiarities and characteristics of the class of children they have undertaken to teach, and the mode of treatment they require. They are fully aware that it is not merely a certain standard of mental attainments, but a state of right-heartedness, that can fit them for the right and efficient discharge of their duties; and that their efforts must be made in the spirit of meekness, fidelity, and affection, accompanied with the constant exercise of humble dependence on Divine aid and blessing.

The difficulties that cross the path of paid Ragged School teachers are neither few nor small, as a glance at them in the prosecution of their work will show. Adapted premises of small dimensions, and so ill-ventilated as to confine the air, which becomes fœtid by the crowding of children in numbers far too disproportionate, and which must be inhaled, not merely for an hour or two, once or twice a week, but daily. Scholars with all the variety of filthy indescribables incident to the class; exceedingly rude, volatile, and vicious; their attendance so irregular, and their stay altogether so short, as to afford but little opportunity even to inculcate the first elements of education. Many so utterly neglected, and so ill provided with food, that the sufferings of the body render the mind incapable of receiving instruction. Parents in most cases indifferent to the better training of their children, by which a barrier is raised to the existence of sympathy or co-operation between themselves and the teacher; the counteracting tendencies of wretched homes to the teachings at school; the constant witnessing of poverty, wretchedness, and listening to the tales of sufferings and woe that abound in the families to which the children belong. Surely, the prosecution of the work amidst such difficulties as these must be oppressive to the spirits, and wearisome to the body, under the most favourable circumstances in which a teacher can be placed. But, when it is borne in mind that for these labours some receive an unduly small pittance—so small that it is insufficient to enable them to provide for themselves a sufficiency of the necessaries of life, to say nothing about comforts; and yet, of their scanty substance, it is impossible for them not to contribute to the greater necessities of those by whom they are surrounded—it is a trying work indeed. Who, for instance, but such teachers can possibly understand the trial of closing a morning school, and leaving dinnerless scholars to pass the hour of interval away at school, and return to instruct them, without administering to such little needy sufferers a few pence, or giving a portion of food, at their own expense, to meet the cravings of the hungry? The trial, however, ends not here, as the following fact will illustrate:—A scholar of one of our schools was known to be absent; the teacher, in discharge of his duty, called to inquire the reason. He was met by the mother, who informed him that the boy was up stairs ill, and invited him up to see her boy. He ascended, and there he beheld his scholar, suffering from a raging fever, very low, and with just consciousness enough to recognise the well-known accents of the teacher's voice. He spoke a word of comfort,

offered prayer, and was about to take his departure; but the destitute aspect of things around him arrested his attention; a fireless grate, an empty cupboard, a bare stool beside his straw pallet, led him to apprehend that unless means were furnished, whereby a little bread, tea, or coffee, could be provided for the object of his solicitude, he would most probably sink again. He gave—and though it was a trifle, it was more than he could spare—yet he gave, resolving to do with something less at home, and trust to Providence for a supply in his own day of extremity.

Often, too, he is in a fix, and knows not how to be just and generous at the same time. His school-room has, perchance, afforded a welcome shelter from the bitterness of the cold to some homeless, friendless boy, whose case of destitution becomes known to him. The hour of teaching is past; the more fortunate ones have disappeared, and have sped their way to their dwellings; but the abject one lingers, unwilling to depart, hoping to find in the teacher a friend that can meet his present wants. To close the door on such an one without making some provision, is what he cannot do, and he doles out a few pence for a morsel of bread and a night's lodging.

The paid Ragged School teacher, by the very nature of his work, becomes the recognised friend of the poor of the neighbourhood in which he labours. Having gained the affection of the children of his charge, he, through them, becomes esteemed by the parents, who fail not to repair to him, or send for him, when any sickness or calamity happens to them; and, in spite of the dangers of disease, he is frequently found by the side of the sick and dying, administering to their spiritual necessities.

Surely the difficulties experienced in the prosecution of Ragged School work are great and manifold. And it is not saying too much, when we affirm that the teachers cheerfully undertake to encounter them, because they arise out of the nature of the work itself. But there are trials of another character which are not so easily borne, because they feel they are uncalled for. We will but glance at them.

It often happens that an occasional visit is paid by a well-intentioned, but inexperienced visitor; one who is not capable of forming an accurate estimate of the operations upon which he may gaze; and who, instead of greeting the teacher with expressions of needed and deserved sympathy, allows the look of dissatisfaction, on account of some disorder that may exist among some fresh recruits, or the deficiency of attainments in secular and religious knowledge of a troop upon whom sufficient time has not yet been afforded to impart them. And others who, from their practical experience, are capable of forming an accurate estimate of a teacher's difficulties, have nevertheless a forte rather for finding fault with them than for imparting encouragement to overtaxed labourers. We are prepared to say, that in proportion to the encouragement afforded to teachers, by expressions of sympathy in their arduous painstaking-work, they have been cheered and stimulated to renewed energy and effort, in order to surmount the serious and numerous difficulties incident to their work. It has also been very manifest, that where the secretaries and committees of local schools, having satisfied themselves with the adaptation of their teachers to the work assigned them, have given them to understand that they have entire confidence in them, and not treated them as mere hirelings, estimating them by the amount of pittance awarded them, instead of the work done—such schools have flourished most.

Surely, if any class of labourers in the vineyard of the Lord have large and pertinent claims upon the sympathies of their employers and supporters, it is the paid Ragged School teacher. Paid, did we say? What! can we consistently designate a Female Day Ragged School teacher, who is in the receipt of some £20, £25, or £30 a-year, from a local committee, a paid teacher? or a master receiving £30 or £40 a-year? Can such remuneration be considered as payment for work of such a character? Such salaries are little more than the per centage of the increase of provisions of late; and certainly, it is high time for the managers of such schools to give heed to the

question, lest they be found to be doing good at the cost of the comforts of those whom they employ, or the pauperising of those who cheerfully spend their strength, and the flower of their years, in endeavouring to elevate the poor. We feel a pleasure, however, in stating that such cases are now the exception, rather than the rule; and that in every case, upon inquiry, it has been ascertained that the payment of such low salaries did not so much arise from indisposition on the part of the local friends to do more, but an inadequacy of funds. We therefore would strongly recommend those to whom these remarks may apply, to make an appeal to the supporters of their local efforts, and doubt not there will be a cheerful response, for "*the labourer is worthy of his hire.*"

THE CROSSING SWEEPERS.

THE case of this large class of street folk has often attracted attention. Many propositions have been made for improving their condition by organization and proper management, and there are some remarks upon this subject in the November number of the Magazine.

To organize them, however, under their present manner of payment, would be to organize mendicancy, because the most importunate, that is, the best beggars, are generally at present the best paid.

More than half the time of a crossing-sweeper is wasted in pressing for payment. He grudges the few minutes of actual work, lest a customer should be lost when he is sweeping, and he always stops his work in the middle of it to touch his hat and ask for a penny. The same reason—the necessity for a personal canvass for his pay—prevents him from keeping three, four or five neighbouring crossings instead of only one. He plants himself at the best point in his little field of labour, and he cannot afford to cultivate any which is less lucrative. It may, therefore, be assumed that if we were to organize the crossing-sweepers we must do away with the system of payment by casual gratuities, must give four or five times more work to be done by each person, and must devise means for punishing neglect and rewarding attention.

Again, there is, as it were, a vested right in the posts occupied at present by the sweepers. It is a serious thing to meddle with such rights, and would be jealously watched by the public.

In starting the Shoeblacks we entered on an open field, and could therefore impose our terms; but it would be difficult now to compel the wandering "opposition" shoeblacks, who have gradually obtained a footing, to submit to our regulations.

Hence it would seem that either a very delicate system of persuasion ought to be commenced, and applied with patience, until the present sweepers either disappear or enlist in the ranks of a brigade; or else a vigorous hand, sanctioned by authority, must boldly grasp the sceptre and government of the crossings, and overbear all rights which are set up in opposition to the public good.

A third point must be noticed, as a preliminary. Very many of the crossing-sweepers are old, lame, or otherwise incapacitated for active work.

The employment of these must always be a charity, and the proportion of such,—as well as of very young children, especially girls,—permitted to follow this sort of life, ought to be determined upon cautiously by those who would propose and carry out a really beneficial system of management.

It may be well to state, first, what it appears *might* be done, and next what *can* be done in this matter.

I. The streets ought to be made clean, and this may be done by employing the very poorest men, women, and children. It will cost money, but it would employ and maintain those who now are more expensive in idleness, who do,

in fact, live in the streets, and who are able, and if not willing, should be compelled to be industrious.

Crossings appear to be as necessary as the foot pavements, and if the latter are paid for by rates, kept clean by the occupiers adjoining them, I think the former also ought to be provided by the public.

Any one who has visited Pompeii will recollect how carefully the ancient Romans arranged for commodious crossings in their streets.

What *might* be done, then, is to get regular crossings swept and paid for out of the rates, and to set the idlers to work on them, and men from the workhouse to help them. The whole street might be kept as clean as at present it is sought to keep any part of it.

We may be all convinced that this would be, in fact, a saving, yet the adoption of it is not to be expected for fifty years at least; and, indeed, it may be said that this is only the plan tried some time ago in the city under the name of "the street-orderly system;" but that system, besides its other defects, appears to have wanted a proper mode of promotion and punishment; and, moreover, it grew up so suddenly as to admit of but little care in establishing it. Some time may elapse before we obtain even a local rate for crossing-sweepers, so I will pass on to the temporary, less perfect, and more feasible plan.

II. We may take Regent Street, from the lower to the upper Circus, as an experimental ground. Five sweepers could keep all the crossings on both sides, and also four crossings going over the street. There are 180 shops, and if they paid 1*d.* a week each there would be 3*s.* a week for every sweeper secured. I would suggest that the present sweepers could be enlisted on this condition. "If you submit to our regulations,—desist altogether from asking for money,—bear our badges, 'Paid sweeper B,' and go to school, we will pay you 3*s.* a week, and a proper share of what is found in the '*sweepers' boxes.*'"

Now, these boxes I would by no means give to the sweepers, as is done in Brighton, where I am sorry to hear that the Society is not very flourishing in its finances.

The boxes should be placed in shops, and it would soon become *unfashionable* not to have a box on every counter. A personal canvass of the shopkeepers in Regent Street two years ago to ask for 6*d.* a week for the Broomers was readily responded to, and I think, therefore, that 1*d.* a week from each shop, and the permission to place a box there, would be willingly accorded. Boxes might even be strapped round the lamp-posts next to some crossings, and a box taken once a year through the neighbouring dwelling-houses would secure a large sum.

So much for the payment of the sweepers,—their management, which is an easier subject, may be also briefly considered.

We must mobilize these sweepers, or our power over them is nothing. Once we establish this right to move them from station to station, there is immediately provided an easy means of reward and punishment. Say that there are four classes: the first has most to do, and has twice as much from the *box* as the second, and so on, Then an inspector could visit the crossings all day, and a small committee would promote or degrade the sweepers according to the inspector's account and their own observation and judgment. In fine weather one or two sweepers might be withdrawn, as not required; and if those were of the younger class they might be employed temporarily as shoeblacks, or sent for an additional time to school.

Those who refuse to wear the badge, or otherwise to close with our terms, would be left in their places; but they would soon find out that the public would diminish their support when they discovered that the sweepers refused to submit to moderate discipline. The police would cordially support us from the first.

There might be a uniform besides the badge, but a badge would be quite enough to begin with.

No reason exists that I can see why such a plan might not be begun at once, except the absolute necessity for three or four gentlemen to undertake the management, and to commence with the canvass of five or six shops daily for a week, and the resolution to obtain subscriptions instead of the payments of *those shops which they cannot secure.*

Thus, if each of six gentlemen takes 30 shops, and obtains promises from 20, he must meanwhile, until the other 10 are secured, produce 10*d.* per week from other sources.

£5, for printing, badges, and boxes, would enable the experiment to be tried; and if known to be done under the patronage (but not necessarily under the management) of the Ragged School Union, it would be more speedily made public, and no doubt eventually succeed.

New men are wanted, however, for a new work.

The Shoeblack movement is so engrossing and so successful that those who are deeply interested in conducting it can hardly at present address themselves to other schemes.

Still, as the "Broomers" were tried with good effect by that Society, it may be well to end by suggesting that communications on this subject should be sent to it.

Temple. J. M.

THE LONDON SHOE-BLACKS.

Four years have now elapsed since, at a meeting of Ragged School delegates, birth was given to the thought of employing Ragged School boys as shoe-blacks. The idea lodged in the mind of one or two then present, and, like a good seed in its suitable soil, soon began to show signs of vitality. In its early stages it had to struggle against difficulties and to outgrow coldness and indifference, and in all probability the very efforts to do so gave it an increasing impetus by which it soon reached maturity. True, it had an open and unoccupied field for its sphere of action, and was favoured with the management of a few influential young men, who possessed zeal for the cause, and could give time to promote its welfare. Hence the remarkable success that has attended the effort in so short a time. The period, too, for its being ushered into public notice was apropos. Foreigners were just then flocking from all parts of the globe to visit the "World's Fair," some of whom had, in their own cities, been accustomed to a similar *public* accommodation. The influx of visitors into London was so great, and the time of domestics so fully occupied, as to cause visitors from all parts of the three kingdoms to go forth in the morning with boots in the same plight as when thrown off the previous evening. Our shoe-blacks, therefore, had a fairer "start in life" than is usually the lot of "new beginners."

The origin was small: five boys formed the first day's staff. Success attended their efforts, and the number soon increased. Rules were framed, and discipline enforced, under effective oversight. Public opinion decided in its favour, and the police threw around it its protection. Year by year the Society has progressed, till in the last year the Committee found it was out of their power to keep pace with the demand for well-trained and orderly shoe-blacks. Branch Societies were, therefore, formed to occupy parts of the metropolis which otherwise would be neglected. The Committee have done well to consent to such an arrangement, for it has been our opinion for the last two years that by such means, instead of only 40 boys getting a living by shoe-blacking, the capital alone would supply remunerative work for at least 400. London will, we hope, ere long be regularly mapped out, and its divisions duly numbered and fully occupied. To work the metropolis as it should be, and with full advantage, there should be at least eight Societies, namely, the Central, Eastern, North-eastern, North, North-western, Western, South-western, and South-eastern. Three of these are already formed and at work, namely, the parent, or Central Society, who employ the *Red* coats, and occupy the posts from Charing Cross to Gracechurch Street, and from the

Thames to Holborn. The East London Society, who employ the *Blue* coats, occupy the posts east of Bishopsgate and Gracechurch Streets. The South London Society, who employ the *Yellow* coats, occupy south of the Thames. We should have been glad to have seen a closer identity of the various Societies by all the boys wearing the *Red* coat, and each Society's boys distinguished by the colour of his badge. The colour of the coat, although it destroys identity and confuses the public mind upon the subject, has not at present produced a party feeling among the boys.

On the 11th of last month these three brigades fraternized at a *fête* given to them in Exeter Hall, and at which the Earl of Shaftesbury presided. The Hall was gaily decked for the occasion with the flags of various nations. In the centre stood erect the Turkish banner, supported on one side by the French tricolor and the other by the English Union Jack. About 130 of the boys, in their various uniforms, with their superintendents, took tea together on the occasion, after which the noble chairman, who, on rising, was greeted with loud cheers by the boys, said that it was not often that he had witnessed a spectacle more gratifying, and he could not help regarding the movement from which it originated as a great triumph of Christian principle. He hoped they might often have such a meeting. It showed that no class in the community was so fallen that it could not be raised. He did not believe that in any country they could see such a scene; but to appreciate fully the efforts that had been made, they must have seen the class from which they were taken. He did wish that those inclined to take an interest in this movement would commence their career by taking some walks in the localities from which those boys were taken. The conduct of the lads before them had been highly exemplary. They had all been rescued from a class in life destined to all appearance to remain in the depth of human misery. The benefit of this movement must not be estimated merely by what had been already done, but by the universality of the principle upon which it was founded. As regards the boys before them, the aggregate returns of their savings showed that their conduct had been as honest as their labours had been commendable. The noble lord here addressed to the boys some admirable advice, and urged upon them the responsibility they were under to acquit themselves to the credit of their friends and the Society; and concluded by expressing his hope that they would do everything to rise in the scale of society, and better their condition. It would give him great pleasure to live to see the day when a shoe-black would be elected a Member of Parliament. (Loud and long-continued cheering.)

After the Rev. W. Cadman had given an appropriate religious address to the youths, Joseph Payne, Esq., came forward, and was hailed by the lads with repeated applause. His address was listened to with marked interest, and doubtless will be long remembered, for it was one of his own peculiar and "*recollectable*" speeches. It was concluded, in his usual way, by the following lines composed for the occasion, designated

THE SONG OF THE SHOE-BLACK BRIGADE.

Brush away—brush away;
We rise early every day;
Early rising's good for health,
Early rising leads to wealth!

Brush away—brush away;
We are taught to praise and pray;
Usefully his path is trod
Who has sought the blessing of God!

Brush away—brush away;
Twice we don't let any one pay;
But, lest they should call us dunce,
We make each one pay us once!

Brush away—brush away;
We lay up for a rainy day;
And, with hearts disposed to thanks,
Put our cash in the Savings' Banks!

Brush away—brush away;
After work comes pleasant pay;
Exercise and reading books
Give us clear heads and good looks!

Brush away—brush away;
We have rest on the Sabbath-day;
They who honour it must increase,
Shall have pleasure, and shall have peace.

Brush away—brush away;
That our noble chief may say—
For the war with Poverty made,—
Health to the Shoe-black Light Brigade

J. MacGregor, Esq., then called attention to the next business, which was the presentation of a testimonial by the boys of the Red-coated Brigade to their Superintendent, Mr. W. Howard, whose labours and efforts in the cause he warmly commended.

The testimonial, being a silver-headed walking-stick, was then presented by the three medal boys to Mr. Howard, who suitably returned his acknowledgments for this pleasing and spontaneous act on the part of the boys.

A vote of thanks was then passed to the noble Chairman for the kind interest he had manifested in the proceedings, which having been duly acknowledged by the noble Earl, the company sang the National Anthem, which closed this very pleasant and gratifying entertainment.

Since writing the above, an anonymous letter, addressed to the noble Chairman, has been shown to us, complaining that the boys of the above Society are employed on the Sabbath morning in their usual occupation. The writer surely knows nothing of the principles upon which the Shoe-black Societies are conducted, and doubtless must be wilfully ignorant of the high, the noble, the holy object of the Ragged School movement. We are aware of the fact, that there are many shoe-blacks in public places busily employed on the Lord's Day morning, but not one of the many so employed is connected with either of the Shoe-black Societies. An attempt is made by some of these public Sabbath-breakers to imitate the uniform of the Society, but certainly in such a way as clearly to show it to be a counterfeit.

INGENUITY IN DOING GOOD.

MR. BUDGETT'S TEA PARTY.

We remember to have once heard a gentleman remark, on hearing the twelfth and thirteenth verses of the fourteenth chapter of St. Luke's Gospel read aloud, "Well, that is a precept to which I never knew even religious people pay attention."

We do not now stop to inquire whether this person's observation admits of too general an application, but hasten to the pleasanter task of recounting an instance in which the command of Jesus, thus referred to, was simply and literally obeyed; and with such happy results, as seem to say to those who hear it, "Go thou and do likewise."

It is related of that Christian merchant, the late Mr. Samuel Budgett, that returning home one Sunday evening from a village where he had been about his Master's work, he saw a number of youths idling in a lane, with every appearance of being persons of the worst habits. He thought how they had been spending that lovely summer Sabbath, and his benevolent heart grieved for their state and moral destitution. He went to them, and, in his own kind way, entered into conversation; he said he wished to see them happy. "You have minds, and I should like to see you improve your minds; you ought to have something to think about, and to employ you usefully." After chatting with them till he gained their attention, he said: "Now, if I gave you a good tea, would you like to come and take it?"

"Oh yes, oh yes!" was the reply.

"Then come up to the vestry of Kingswood Chapel to-morrow evening; we are going to have a little meeting, and you shall have a good tea."

This invitation, which was to a tea meeting of tract distributors, was accepted. He paid for the tickets for his new friends, who did not fail to attend, and do ample justice to the fare provided. He then came up to them, and said, "Well, have you had a good tea?"

"Yes, thank you."

"I suppose you know many young men just of your own kind, who go about the lanes on a Sunday night, like you?"

"Oh yes!"

"Do you think that if I promised them a good tea they would come?"

The answer encouraged him to hope for their company on such terms. One hundred tickets were soon after distributed to the worst young men in the neighbourhood, with a promise of a bountiful treat, if they came to Mr. Budgett's large room on a certain evening. This gentleman's character was too well known for them not to be aware that he had some religious end in view; still they did not like missing the feast; so they compromised the matter by resolving that the moment they had finished the tea they would go away, before they could be involved in a religious meeting or anything of that sort.

But Mr. Budgett was a match for them; he met their stratagem by one of his own; his heart yearned for these poor lost sheep, to bring them to the good Shepherd; and, like the apostle, "being crafty, he caught them with guile." Above a hundred of these outcasts of society assembled on the appointed evening; the room was crowded, and seldom was there so extraordinary a company gathered under a decent roof. In one corner of the apartment, especially, it seemed as if the ringleaders had fixed themselves; and to this point one of Mr. Budgett's sons, who was in the plot, immediately betook himself, made one of the party, and talked familiarly with their chiefs.

Just as the repast ended, the preconcerted move began to be made; but Mr. Budgett ran up into the desk, and said, "I asked you to come here for the purpose of doing something for you—something that will be of use to you. Now, just as a start, I will give, among you, fifty pounds, and you must make up in your minds what you will do with it."

The "wild rogues," as the narrator of this interesting incident calls them, were quite thunderstruck. It is easy to run away from a prayer meeting, but it is another matter to run away from fifty pounds. Hats were laid down, and some who had got as far as the door turned back. One of Mr. Budgett's sons—he who had identified himself with the strange visitors—called out, "Fifty pounds—that's something; why there are about a hundred of us, and supposing we divide it amongst us, there will be half a sovereign a-piece." Another, who was also in the secret, at once rose, and objected, saying it would be foolish to throw away such a sum as fifty pounds in that way; they had better put it to some use that would do them good for a long time to come. This was argued until all seemed to agree with the suggestion. It was then proposed to found a society for study and mental cultivation, to be called "The Kingswood Young Men's Association." This was carried by vote, and Mr. Budgett appointed treasurer. A committee was formed, and, in accordance with the tact whereby the whole matter was managed, some of the wild youths, to their great delight and exultation, were placed upon it. Weekly meetings in the vestry were then arranged for Sunday evenings after service. This secured Mr. Budgett's object, of withdrawing them from their demoralizing rambles on Sabbath evenings, and getting them to the house where Christians meet to pray and hear the word of God.

The result of this happy tea party was, that about sixty of these young men attended regularly, and were met with on Sunday nights after service for religious instruction. The original donation was laid out in a good library, and, year after year, a tea meeting was given, at which very substantial books were given as rewards.

A similar association for young women was afterwards instituted by Mrs. Budgett, which was blest with similar success. These associations cost him annually about fifty pounds; but he had his reward in the improvement of many, and the clear conversion of some.

To the life of this remarkable man, which we would earnestly recommend to the attention of our readers, the most appropriate motto would be, these words: "In every work that he began, he did it with all his heart, and prospered."—*Sunday at Home.*

Poetry.

THE PATRIOTIC FUND.

(*See page* 10.)

What have ye given to the cause, ye rich, ye fair, and gay?
The fund that cheers the soldier's heart when dying far away;
Our debt of gratitude to those whose blood is freely shed;
The fund that lights the widow's hearth, provides the orphans' bread!

What have ye given to the cause? The *Sovereign* largely gave,
Her nobles pour their treasures forth, an offering to the brave;
The hard-earn'd wages of the poor with merchants' gold unite,
The *ragged boy* his copper brings, the widow drops her mite!

What have ye given to the cause?—The spirit-stirring word
Was e'en within the gloomy walls of an asylum heard,
Where men, once guilty and depraved, and outcast from their race,
Strive to win back an honest name, their wand'ring steps retrace.

What could they give unto the cause?—They had no gold to give;
They need themselves the helping hand—on Christian bounty live;
But oh! there was the willing mind, the heart that zeal could touch,
And they who had been much forgiv'n, show'd that they lovéd much!

What could they give unto the cause?—They gave their needful bread,
For one long day no food was touch'd, the board remain'd unspread;
And the pale hungering inmates felt it richest recompense
To offer gold by *self-denial* wrung from indigence!

And oh! if penitents, once *thieves*, such generous effort made,
So loved their country and their kind, and found such means to aid,
Well in his own more favour'd home the Christian now may pause,
And ask his heart, "*What shall I give to help this glorious cause?*"

A. L. O. E.

THE TRUE NOBILITY.

In walking along the most crowded and fashionable part of the town, I observed before me a young gentleman, whom I recognized as a useful teacher in the Sabbath School to which I myself belonged. His companion, I noticed, was a gentleman of property—of considerable pretensions to the aristocratic privilege of a "select circle," one who, never having known anything about Sunday Schools, cared little about them, and deemed the occupation of a teacher unworthy the attention of his refined and elevated station. Coming up the road, I noticed a lad with a heavy parcel on his shoulders, whom I at once remembered as one of the scholars in the class of the teacher before me. The youth was very indifferently clad. His jacket had seen better days, and was evidently the cast-off garment of a more fortunate owner. The lack of buttons was here and there ingeniously supplied by a thong of leather. His trousers were much too short for him, and brought out to view a pair of strong boots, by no means of a classic cut, whilst his waistcoat showed evident signs of a strong disposition to leave its owner. Yet, though his dress was so unpromising, and even uncouth, there was a noble look about the lad, and an evident hearty love of work, that made you forget these accessories of dress. The boy evidently saw his teacher. Would that teacher notice him? There could have been no difficulty in passing the lad. A strong look at the clouds, or a good stare before him, and the thing was done. I paused, to notice this; and I soon saw, by the pleasant relieved look of the lad, as he trudged on with quickened and lightened steps, under his load, that the teacher, who, on the Sabbath, directed his thoughts to the meek and lowly Saviour, had not neglected, on the week day, in the busy and crowded thoroughfare, to recognize, with a cheerful and kindly notice, the object of his care.

And, as I saw the lad looking back after his teacher, I inwardly blessed that teacher, and resolved that henceforth no false and unworthy pride should ever permit me to pass by, unnoticed, one whom, on the Sabbath, I sought to lead to the Saviour! The reproach that Henry Martyn took to himself, and the words of the Apostle, "Be ye clothed with humility," made me think much and long.

Notices of Meetings, etc.

CLAPHAM.

The Eighth Annual Meeting of the three Ragged Schools in Clapham was held on Jan. 18th, in White Square School Room. The meeting was preceded by a social gathering, and although the weather was severe, and the snow thickly descending, the rooms were crowded. The usual formalities of a meeting were dispensed with, and addresses were given by Dr. Gladstone, T. H. Gladstone, Esq., Mr. Gent, Mr. Collins, and the Clapham Missionary. The addresses were listened to with peculiar pleasure, and it is thought from their practical character, that they will be the cause of stimulating to nobler and more extensive effort, as well as to encourage to perseverance in present labour. On the following day the children of the Schools were assembled, and after tea were addressed by different friends, and then an illustrated lecture on Australian life was given.

HOPE STREET, SPITALFIELDS.

The first Annual Meeting was held in the School Room on Wednesday evening, November 1st. The Chair was occupied by Charles Buxton, Esq.

The Chairman observed, that the great object of Ragged Schools was to check the tide of ignorance and vice, and it was a matter for thankfulness to God that, by His blessing, they had been so successful in that respect. He trusted the institution in whose behalf they had met would be supported by the public, and especially those connected with the locality of Spitalfields, as thereby they would be contributing greatly to the suppression of vice and crime, and banishing ignorance—the prolific source of those evils.

The Report, as read by the Secretary, stated that the operations of the Sabbath and Week Evening Schools had progressed since their opening very satisfactorily. The average attendance of the first three months was, on Sabbath mornings, 53; afternoons, 150; and evening, 75. The attendance now is 85 in the morning, 180 in the afternoon, and 145 in the evening. The Week Evening School has been well attended throughout the year. The Committee were now desirous to add to these operations a Day Infant School, very much needed, and sought assistance towards carrying it out. Donations to the amount of £12 were announced in the course of the meeting.

BRITANNIA COURT INDUSTRIAL SCHOOL AND REFUGE.

A Public Meeting in behalf of this Institution was held in Store Street, December 14th, 1854.

Mr. Alderman Challis, M.P., presided, and advocated the claims of the School with great ability and earnestness.

The Honorary Secretary read the Report, from which it appeared that the object of the Industrial School was to provide employment for some of the most destitute boys attending the Compton Place and King's Cross Ragged Schools, and a Refuge had been added, for the reception of those of the boys who were either homeless, or whose homes were of such a character that their removal from them was desirable. The results of these efforts were described as most satisfactory, very few of the boys having returned to their old habits, and many having given, by their subsequent conduct, satisfactory proof of the benefit they had received. Between 80 and 90 boys were stated to have been admitted since the opening of the School; of them about 55 had obtained situations, of whom 9 had been employed in the Ragged School Shoe-black Society, 2 as messengers to the Electric Telegraph Company, some were in the Army and Navy, some had been apprenticed to various trades, and others had obtained employment of different kinds. The number of boys then in the School was 12, of whom 10 were in the Dormitory. They were chiefly employed in chopping fire-wood for the inhabitants of the neighbourhood. Three boys were daily employed in sweeping the pavement in Tavistock Square, towards which some of the inhabitants kindly contributed. The great difficulty which the Committee had to contend with was the *total inadequacy of their funds to meet the demands of such an Institution.* The School and Refuge, though conducted with the utmost economy, could not be carried on for less than £120 a year, while, besides the small earnings of the boys, and the grant from the Ragged School Union, the subscriptions on which they could depend scarcely amounted to £30 a year. The Report concluded with an urgent appeal for help, as the number of the inmates must otherwise be reduced, and the usefulness of the Institution be greatly crippled.

The following speakers then addressed the Meeting:—the Rev. W. Norman, W. Locke, Esq., J. Maitland, Esq., the Rev. L. W. T. Dale, C. H. Lovell, Esq., Rev. J. Andrews, R. J. Snape, Esq., and Martin Ware, Jun, Esq.

Several donations were announced, including one of £5. 5*s.* from the Chairman.

LOWER CORNWALL STREET.

A Public Meeting was held in behalf of the above school on December 18th, in the schoolroom of Commercial Road Chapel. The Rev. W. G. Pegg presided.

The Report stated that the school had now been established fifteen months. Its operations had been limited to the Sabbath evening, but had been a means of great usefulness to many neglected and ill-trained children. The average attendance was about 100. Some of the scholars had been sent to situations; others had entered the Whitechapel Shoe-black Brigade. A large number of Bibles had been purchased, and 100 copies of the "Children's Hymn Book" had also been bought by the scholars. Neither the former nor the present premises were large enough even for the accommodation of the children attending, and very inadequate to the necessities and claims of the neighbourhood. The Committee contemplated taking and fitting up a railway arch, and were about to establish a fund for that purpose. Addresses were delivered by Mr. W. Locke, Mr. W. Ferry, the Rev. Mr. Harrison, and Messrs. Lart, Godwin, Bradshaw, and Barnett.

The Treasurer reported the excess of expenditure over receipts £1. 6*s.* 6*d.*

Papers, Original and Selected.

INTEMPERANCE, CRIME, AND PAUPERISM.

The connection between intemperance and crime has long been recognised by all philanthropists, and has been the subject of constant comment by the legislators and judges of the land. Prison chaplains have borne testimony to the same fact, by a melancholy accumulation of evidence drawn from the history and career of those criminals who have been placed under their spiritual care. These revelations also have helped to throw light upon those tyrannical drinking customs, especially sums of money in connection with "entries" and "footings," exacted of apprentices to trades on their first introduction to the business which they were about to learn. Opening almost at random the Rev. J. Kingsmill's "Prisons and Prisoners," at p. 324, in the chapter headed, "Causes of Convicts' Crime," we find the following confession from one criminal:—

"My first misfortune was to be placed among wicked drunken men, when serving my time in Edinburgh to the plumber trade. I remember well the night I paid my entry, as it was the custom then to do. When the glass of ardent spirits was handed to me for to drink, I cared nothing about it; or, in other words, I had no love for it; so I only took a little of it, when some one of the men said to me, 'You'll never make a plumber, if you cannot drink a glass of whisky.' But little did I think that night that whisky was to be my downfall."

Another says, "When quite young, I was put apprentice to a master who had a great many men, and I often went to beer-houses on Saturday nights, and then I learnt to drink, play at cards, and go home at any time to my master's house. I was let in, and nothing said to me. * * Those people I have spent my money with, now, if I wanted a meal of bread, they would not give me one; but I hope, please God, that I have learnt better; *if a man gives his mind to drink, and to get drunk, that man is no good to any master, nor himself; that is the cause of my troubles, and nothing else.*"

It is not, indeed, all at once, nor in all cases, that intemperance leads to the commission of acts which place a man under the ban of the law. As Mr. Hill, the Recorder of Birmingham, says, in a recent address to the grand jury assembled at quarter sessions, "Crime is *the extreme link* in the chain of vice forged by intemperance—the last step in the dark descent; and thousands who stop short of criminality, yet suffer all the other miseries (and manifold they are), with which the demon Alcohol afflicts his victims." But it is not to be forgotten, that though crime be "the extreme link in the chain of vice," that in the case of thousands this chain continues to be forged, link by link, until the "extreme" link is added, and the chain is complete. Even when this is not the case, the miseries, morally and physically, which ensue, and especially the destruction of all good impressions made in early years, the profanation of the Sabbath, the abandonment of the house of God, and the production and perpetuation of that lowest depth of poverty

which engenders crime, and from which the *matériel* of our Ragged Schools is chiefly drawn—such miserable consequences of intemperance, we say, are beyond all calculation, both as to their extent and their horrors. What has often most painfully impressed us, is the reckless prodigality with which so many of our well-paid artizans and working men spend their wages on drink, so that when a sudden revulsion comes, and employment becomes scarce, nothing has been laid up for the evil day, and they are, with their families, plunged into the greatest distress. The vicious love of liquor has in the meantime become a master-passion; the wife herself, following the husband to the public-house, where on the Saturday night the wages are paid, has learned also to drink; and both, in their misery, resort with their clothes to the pawnbroker's, and spend the proceeds upon intoxicating liquors. Should this continue, as is most likely, then oftentimes disease comes and strikes down one or other of these parents, or both of them in their sins, and the surviving offspring become a charge on the parish, or learn to beg and to steal. Or, if such consequences do not immediately follow; if prosperous times come back, and a longer respite is given; then, alas! too often, untaught by trial, the drunken workman goes back to waste his earnings in riotous excess, as before. Not long since, we accompanied a friend down the river to Blackwall, to inspect the framework of the mammoth ship now building there; and after being politely conducted over the whole of the works, in which probably nearly fifteen hundred men are employed, we were informed that in one public-house outside the gates the sum of £150 weekly was expended on strong drink, which amounts to an outlay of £7,800 per annum! Travelling lately on the North-Western railway, in a second-class carriage, a party entered it at one of the stations, consisting of a man, apparently a "navvie," and his wife, and two fine children. The man was in a state of partial intoxication, and had a brutalized appearance; and being remonstrated with by a passenger, for the rough usage which, under the pretence of "fun," he was giving to his two children in succession, and told that if he would not behave better he would be put out of the carriage at the next station, he became so savage and threatening, after vain remonstrances from his wife, that the benevolent passenger's safety was only insured by the officers removing the offender. And so, at the next station, in spite of all resistance, he was compelled to stop on his journey. She and her little ones were thus made victims, as oftentimes, doubtless, and in many other ways, they had been before, of his intemperate habits. Going onward on our journey through the iron districts (the blast-furnaces lighting up the darkness of night with their lurid glare), a man with a smockfrock and begrimed face entered the carriage. He was good-natured in his cups; boasted of his drinking powers, assuring us that he never intended to save a farthing; declared that tea was "poison;" and that he was in the habit of sometimes drinking, at his work, as many as twenty-five half-pints of beer in a day! Now such gross indulgence as this may be supposed by many readers to be comparatively rare, but we believe that it exists to a far greater extent than seems at all probable, until actual investigation of things as they are has been made. The consumption of spirits, especially in Scotland, in the large manufacturing towns, is immense; the quantities of porter, ale, and beer drunk in the metropolis, in the large towns of

Liverpool, Manchester, etc., and throughout the coal and mining districts, is enormous; and the *temperate* use of these potables will not account for an expenditure on intoxicating liquors, in Great Britain, to the amount, in money value, of fifty millions sterling a year.

It is true that there has been a great diminution in national intemperance during the present, as compared with the last century, when, as we are assured by a contemporary writer, at one period, on a window of a public-house in London might be seen the notice, "Here you may get drunk for a penny, dead drunk for twopence, and straw for nothing." That was the time to which Mr. Hill, in his recent charge, refers, when "scenes of disgusting profligacy, infinitely repeated," prevailed. And it is also true that since the year 1830 great progress in the path of temperance has been made by the nation; and that, as police returns show, the committals of persons found drunk and disorderly in the streets have been gradually lessening. But here two questions arise, which it is impossible for us to discuss fully in our limited space, but which are so important that we must allude to them.

First, granting that there has been a gradual diminution in the prevalence of drunkenness, Has it been so reduced as to leave us free from the stigma of being still an intemperate nation? Or, putting the question in another form, Has the power of drinking customs over the masses been so broken as no longer to produce a harvest of indigence, misery, and crime; and is our present condition such as to awaken no anxieties for the future? To such an inquiry a reply has already been substantially given. And our readers have but to look around them, whether they reside in towns or rural districts, and they cannot but come to the same conclusion with ourselves, that, like a lava flood, intemperance still sweeps over the land.

The *second* question, therefore, which suggests itself, is this: What are the *causes* which perpetuate intemperance; which, by its aid, contribute so largely to our taxation for the support of pauperism and the punishment of crime; and which, rendering the work of Ragged and Reformatory Schools imperative on the Christian community, are yet furnishing such constant accumulations to the class among which they operate, as often to dishearten us in our attempts at amelioration? Now we confess, in common with many others, that it is here the great difficulty lies; and that to explain these causes fully, and still more, to suggest a remedy for them, is a task to which we may address ourselves without a satisfactory issue.

As to the *causes*, we are not to forget the influence of drinking customs already adverted to, and the power of evil example. Where the majority drink, the new-comer is, in nine cases out of ten, sure to drink also, and to be able to abstain altogether, requires the protection of public opinion in a factory or a workshop, which, alas! does not exist. Instead of this, the very hour of entrance is an initiation into scenes of excess. But besides this cause another is found, in the condition of the dwellings of the poor; comfortless, "cabined, cribbed, confined," breathing there an impure atmosphere, and living amid filth and squalor, are not the temptations strong indeed for the working man, instead of returning as early as possible to such an abode, to repair to the gin palace, or to the "parlour" of the public-house? But then comes *the* grand *occasion*, at least, if not *cause* of intemperance, namely,

the extraordinary facilities given to the working man by the Legislature to obtain strong drink. Besides the public-houses, strictly so called, there are innumerable beer-shops over both town and country. The beer-shop was established with the professed objects of securing good beer, and of reducing the sale of spirits; but universal observation confirms Mr. Hill's statement, that "while inoperative for these ends, it has introduced mischiefs of its own." The Committee, over which Mr. C. Villiers presided, in its Report to the House of Commons last year, recommended that the trade generally should be thrown open, the magistrates only having a power to object against applicants of bad character; and also that measures should be taken by which beer-houses should be abolished, the better class being absorbed as public-houses, and the less respectable gradually weeded by the forfeiture of their licenses, consequent upon conviction. It is quite possible that this is as far as the House of Commons, backed with but a feeble and unformed public opinion out of doors, and controlled moreover by the powerful influence of distillers, brewers, and publicans, could be induced to go. But even were this attained, would not the means and facilities of popular intemperance be frightfully large? Would the attractions of the gin palace be less brilliant and seductive than before? And if it be true, as Mr. Hill avers, that "to increase or diminish the number of places where liquor may be had, is to increase or diminish the quantity of liquor consumed," is it possible so far to reduce the number of such places as to *tell* on the moral condition of the masses of the people? Mr. Hill has avowed his conviction that *restriction*, even carried so far as the principle of the Maine Liquor Law, is that which alone will cure the evil. For this the *Times* has taken him to task, declaring that there must be "free trade" in liquors as well as in every other commodity; that "drunkenness is not caused by cheapness, or prevented by dearness;" and that the Recorder of Birmingham is wrong in "his conviction that many persons are kept from drunkenness by the want of facilities for obtaining intoxicating liquors."

Now, while we might not formally endorse the sentiment here imputed to Mr. Hill, we think that virtually it is sound, and that if the present "facilities" are so numerous as notoriously to have increased drunkenness since their establishment, it does not seem very logical to deny that the decrease of them would mitigate the evil. The truth is, that the drunken appetite "grows by what it feeds upon;" that the habit is gradually formed; and that while a majority of drinkers will not become *drunkards*, yet out of the whole population, plied as they are by such multiplied temptations, a large and alarming number will become the slaves of intemperance. And further, it cannot be denied even by the *Times*, that Mr. Hill's position, "restriction upon the hours of sales," reduces the amount of the evil. This has been proved by the working of the Sale of Beer Bill, passed last session for England and Wales, closing the public-houses and beer-shops during the greater part of the Lord's day; and still more strikingly by Mr. F. Mackenzie's Act for Scotland, whereby Sunday trading in spirits is forbidden altogether.

As to Scotland, the satisfactory statistics furnished by the Lord Provost of Edinburgh have so weighed with the *Times*, that it has "pronounced" for ENTIRE Sunday closing in England also. With

regard to the partial closing on the Lord's day, the following results, submitted by the Rev. Mr. Clay, the Chaplain of the jail at Preston, and Mr. A'Becket, the Police Magistrate of the Borough, will speak for themselves. Mr. Clay says:—

"The committals for drunkenness in Preston for four months *before*, and four months *after*, passing the Beer Bill were:—

Before,—For trial	.	65	*After*—For trial	.	33
„ Summarily	.	106	„ Summarily	.	67
		171			100

The number committed summarily on Mondays, *before* the Bill passed, 35; *after* it passed, 17. A decrease of more than 31 per cent. on the whole, and of more than 50 per cent. on the Monday committals."

G. A'Beckett, Esq., the Southwark magistrate, has given some data towards ascertaining the effect of the new Beer Bill. He says:—

"Previous to its coming into operation the business at this court was not only considerably greater on Monday than on any other day in the week, but it consisted chiefly of cases of drunkenness, and of assaults, more or less violent, that had been committed under its influence. From the day when the Act came into effect I have kept an account of the number of charges of Sunday drunkenness which have been brought before me on every Monday on which I have sat here, and I furnish you with the result:—

August	14th.	1	Sept.	25th	3	Nov.	6th	0	Dec.	11th	1
„	21st	0	Oct.	9th	1	„	13th	3	„	18th	4
„	28th	1	„	16th	1	„	20th	5		1855.	
Sept.	4th	1	„	23rd	4	„	27th	4	January	1st	1
„	18th	2	„	30th	1	Dec.	4th	2	„	8th	2

Total, 37 cases in nineteen days—a fraction less than two on an average for each Sunday. It has been alleged, on high judicial authority, that nine-tenths of the crime of the country is caused by drunkenness, and inquiry would, I think, show that a vast proportion of the poverty of the country has the same origin. Juvenile delinquency, which forms the source of a constant supply of adult criminals, may, in many cases, be traced to the neglect of drunken parents; and, indeed, there is little doubt that the best means for the diminution of crime, poverty, and perhaps, also, disease, are comprised in the prohibition of drunkenness."

If entire closing on the Lord's day were adopted—if wages ceased to be paid on Saturday night, or in public-houses—and if the number of "facilities" were reduced, a very decided step in advance would have been made. But still there would remain amongst the people exaggerated notions as to the value, both for health and comfort, of spirituous and fermented liquors, and Ragged Schools, as well as jails, would not, we fear, lose their position among the necessities created by the prevalence of indigence and crime. Where, then, is the ultimate remedy? If the people would be satisfied with a moderate allowance of beer—if the habitual use of ardent spirits were regarded by them as positively noxious, as assuredly it is—would this attain the end? Can we expect the time to be near when gross indulgence shall cease; when coffee and tea will not be shunned as little better than "poison;" and when such a state of national sobriety as we see in Germany or in France shall be attained? We do not altogether despair. If Tem-

perance Societies do their duty without teaching, as sometimes they do, that it is *sinful* to use wine or other fermented liquors—if they proceed on the principle of Christian expediency and Christian charity, (the strong denying themselves that which is lawful for the sake of the weak,)—and if our young people, and the children of our Sunday, Daily, and Ragged Schools, were induced by moral suasion to adopt the principle of Total Abstinence, then we are sure mighty results would follow. In America, State after State is adopting the Maine Liquor Law, by which the manufacture and sale of spirits, etc., as beverages, are absolutely prohibited. The happy effects in the diminution of crime and pauperism, and in the triumph of social order, are truly astonishing. But it is public *opinion* that makes the law of restriction so powerful in the United States; without this a Maine Liquor Law would be powerless anywhere, and here in England the public mind is not prepared for its adoption. A great change, however, is going forward; and without being too sanguine, we think that the signs of the times indicate the approach of a period, when those evils, which now make our labour ofttimes like that of Sisyphus, shall disappear before the advancing tide of Evangelical truth and Christian patriotism. Whilst our Ragged Schools are supplied largely by the children of those whom drunkenness has brought to abject poverty, or hurried to premature graves, these schools, with kindred agencies, are raising up a generation better than their fathers; and from their ranks already have gone forth those, who are not only blessings to their country, but who, through the power of the Spirit accompanying his own truth, and through faith in Him who is "mighty to save," possess the character of saints, and the title and privileges of sons of God.

SCHOLARS' PRIZES.

In our number for November last, we gave notice that it was the intention of the Committee of the Ragged School Union to offer a reward of ten shillings to those scholars who had been either wholly or in part educated in Ragged Schools, and have remained with good characters in one situation for a period of not less than twelve months. A similar offer was made in 1853, which resulted in prizes being awarded to 144 candidates who had fully complied with all the conditions laid down that year by the Committee. In 1854, the conditions were revised, and made more stringent with regard to age and employment, at the same time allowing those who had left during the year one place for a better, to be still eligible for the reward, provided in every case the previous situation had been kept one full year, and recommendation given by both employers. Applications were made by the various schools in connexion with the Union, on behalf of upwards of 400 candidates, who considered themselves coming within the conditions. It was, however, found on a careful scrutiny of the returns, that many were ineligible for the rewards. It is very gratifying, however, to find, that although the conditions were wisely and very justly narrowed as compared with those of the previous year; yet the number of successful candidates for 1854 was more than double that of 1853; namely: 222 boys, and 105 girls; total, 327, sent from

53 schools. The following particulars of the candidates are gathered from the returns furnished by the schools:—

PARENTAGE.	Boys.	Girls.
Father dead	52	23
Mother dead	14	5
Both parents dead	13	1
Both parents living	143	76
	222	105

AGES.	Boys.	Girls.
12 to 13 years of age	24	9
13 to 14 „	40	31
14 to 15 „	49	20
15 to 16 „	54	28
16 to 17 „	33	19
17 to 18 „	22	16
	222	+ 105 = 327

TIME AT PLACE.	Boys.	Girls.
From 1 year to 1½	65	38
„ 1½ „ 1½	25	19
„ 1½ „ 1¾	42	15
„ 1¾ „ 2	15	6
„ 2 „ 2½	36	9
„ 2½ „ 3	11	9
„ 3 „ 4	10	3
„ 4 and upwards	18	4
	222	105

EMPLOYMENTS.	
Boys—Trades, various	81
„ Errand boys	71
„ Printers	21
„ Shop boys	20
„ Paperstainers	11
„ Shoeblacks	7
„ Shoemakers	6
Boys—Sawyers	5
	222
Girls—Domestic service, no other employment rendering girls eligible	105
Total	327

Of the 327, it was found that 144 boys and 44 girls were in receipt of an increase of wages, at the close of 1854, as compared with the beginning of the year.

A special meeting was convened in St. Martin's Hall, Long Acre, on Tuesday, February 13, 1855, when 320 of the candidates took tea, and afterwards received the prizes awarded to them. The gallery and sides of the body of the large hall were filled with friends, in addition to a numerous company on the platform. The Earl of Shaftesbury presided, who, after prayer had been offered by the Rev. James Sherman, said—

My dear friends,—My excellent friend (the Rev. J. Sherman) in his opening prayer, alluded to the manifestations of the Divine favour and blessing which had been the means of our being convened together this evening. We have indeed reason to bless Almighty God for his goodness to us, inasmuch as we have to night to celebrate this second commemoration—by the special grace and providence of God—of the good conduct of those, who had by religious teaching been extricated from the degradation and evils of their previous life. Let me tell you, that these festivities, however little or humble they may appear, record a triumph as great and interesting as any ever achieved and recorded in the history of England. They testify that it is possible to elevate the very pariahs of society, and make them fit to be seated with the best and the greatest of the land. They may be regarded as a certain demonstration, that by going boldly into the worst alleys of a great city with the Word of God in the hand, and with a Saviour's love in the heart, there is no mountain of difficulty you cannot cast into the sea, nor moral triumph you cannot achieve.

Would to God there were more facilities such as these, and that they were more congenial to the tastes of men in general. I do not wish to speak disparagingly of triumphs achieved by our arms, either by land or water, especially at such a crisis of the national history as this; but I do think,

that more honour should be given to those who have grappled with, and successfully too, the powers of the devil amid our teeming population. I am desirous for a combination of greater forces in this educational contest, and doubt not but that greater triumphs than those already achieved would be won. Let us take care to follow in the footsteps of those who have laboured so successfully. Our meeting together to-night, is not so much to celebrate a great achievement, as to encourage each other to do what we can to help forward the work, in humble dependence on the Divine blessing.

The triumph we celebrate is a triumph of spiritual grace: the result of the blessing of God on the labours of many humble but pious labourers. Thousands have been benefited, and thousands more might yet be reclaimed, and trained to walk in the fear and love of God in the world, and eventually, having been brought to the feet of the Saviour, would walk the golden streets of the celestial city.

Let me state to you the triumphs of the past year. In the previous year, there were 144 successful candidates for the prize of 10s. each, given to those scholars who had, in their services and employments, conducted themselves well during the twelve months preceding. This year there were 327, of whom nineteen, however, having received the last year's prize, were not to be included in this year's list. The whole number of candidates this year was 405, of whom 79 were not accepted, not because any fault was imputed to them, but because they had not exactly fulfilled the conditions. It will then be self-evident that a large number is excluded. The 327 successful scholars belonged to 53 schools. There were 222 boys and 105 girls, each of whom had produced a certificate of good conduct, from either his or her employer, for at least twelve months. It is a very encouraging fact, that up to the age of sixteen the oldest scholars supplied the most candidates for the prize, showing that the lessons imparted to them in their earlier years they have not forgotten, and illustrating the proverb of Solomon, "Train up a child in the way he should go: and when he is old he will not depart from it."

I hold these facts to be important, in every way in which they may be regarded, whether morally, spiritually, politically, or socially. It requires nothing but zealous efforts and sound Christian principle to effect reformations and elevations among the masses that have fallen into the lowest depths of degradation. Thanks be to God, the hour of grace is not yet past; how soon it may pass away we know not. There are thousands of these needy ones who are now the pests of our city, but who may yet be brought within the pale of our system and Christianised. The experience of year after year proves what may be done. It therefore follows that a great responsibility is imposed upon every one to whom God has given the means of doing something. And to whom has he not given the means of doing something? It does not require a high position in rank or station, the possession of wealth, or a large amount of learning; but zeal, knowledge of Bible truth, and love to the Saviour,—a determination, by God's blessing, to bring these needy ones in contact with the means that have been so signally blessed to such multitudes.

I implore every one of you who hears me, whether the most feeble or the most powerful, to remember that you cannot exonerate yourself from the great responsibility that rests upon you to exercise the talent God has given you, and consecrate it to this work. It is impossible for you to estimate the utmost that can be accomplished by such means. Only use the means, and by God's blessing you will be successful.

His Lordship then spoke to the young persons themselves in a kindly and parental manner, desiring them to show their gratitude to friends and teachers by maintaining a good example throughout their lives.*

* In "Our Children's Magazine" will be found the substance of these addresses.

The Rev. R. Bickersteth, Rector of St. Giles's, next addressed the young people, requesting them—

I. To remember three things:—
1st. That God created them.
2nd. That Christ redeemed them.
3rd. That the Holy Spirit alone can sanctify them.

II. To avoid three things:—
1st. Idleness.
2nd. Bad company.
3rd. Sabbath breaking.

III. To do three things:—
1st. To pray frequently and earnestly.
2nd. To study God's holy word.
3rd. To work diligently and faithfully.*

J. Payne, Esq., diverted the scholars very much with a lively and humorous speech,* interspersed with comical rhymes to assist their memories, but containing a good deal of sensible advice, and closed his address with the following piece of poetry:—

"GOOD LUCK."

"We wish you good luck, in the name of the Lord."—*Psalms, Prayer Book Translation.*

Good luck to you, short and tall,
Who are met in St. Martin's Hall;
Who have kept your place
For a twelvemonth's space,
And have won the good will of all!

Good luck to you, boys and girls,
Look up to the best of Earls;
With his manly form,
And his heart so warm,
And his words that are pure as pearls!

With joy we shall see you stand,
And take from his honour'd hand,
The prize that is given
To those who have striven
To shine in their native land!

If well you resolve to-night,
And manage your plans aright,
Who knows but you may
Become great, some day,
In God and your country's sight?

Let temperance clear the head,
And the feet will in safety tread;
If you do not shrink
From the demon Drink,
You had better by far be dead!

The Bible is like a chart,
It tells you of every part;
Then let its good rules,
Which you learn'd in the schools,
Be kept in your inmost heart!

Who diligence practise, when
They labour with hand or pen,
As Solomon sings,
They "shall stand before kings,"
And "not before common men!"

Good luck to you, youthful train,
Though I part from you now with pain,
If you keep in your place,
For *another year's* space,
Perhaps, We may meet again!

Mr. Mechi then spoke, encouraging the lads and girls with the prospect of respectability and comfort which they might attain by honest industry, and even held out a glimpse of the Whittingtonian dignity of Lord Mayor. He told them that the principal confidential persons in his own service were once little boys who swept the warehouse at six or seven shillings a week, and whom he had selected for promotion because of their good behaviour.

The children were, after having been thus addressed, called up in order, and presented each with a reward of merit. The prize of ten shillings will be presented to the scholars at meetings in their own school-rooms.

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* In "Our Children's Magazine" will be found the substance of these addresses.

MANCHESTER RAGGED SCHOOLS.

RETURNING from the Christmas treat of the St. John's Industrial Ragged School, in company with the energetic and intelligent master of the New Ragged School in Angel Meadow, Ancoats, I met numbers of poor wretched looking children, in groups, round the corners of low streets and public-house doors, where the numerous gas lamps inside threw a gleam of light across the road, and the opening and shutting of the door of the magnificent gin palace gave a cheerfulness and bustle to a very dull and dirty street. On the step of one public-house, a little girl, herself only about six years old, was nursing a pale and delicate infant not six months old, or rather just letting it lie over her knees. The mother was, in all probability, inside, spending her last copper; the rain was pouring, and it was past nine o'clock. Little girls and boys crouched on door steps, or huddled together at the end of some staircase or passage. Such sights led my friend and me to discuss the evils of parental neglect; the mischief of vagrancy, etc. We both felt that something more should be done for such outcasts than the people of Manchester were yet doing. Not only did it seem needful to lodge and feed such neglected ones during the day; it was needful also that some provision should be made to keep them out of the streets during the night; and thus defend them from the miseries of cold nights passed in the streets, and the many immoral scenes they thus witnessed, and the temptations they there encountered. My friend said, the Committee of his school had given him permission to lodge the most destitute and houseless, and he had now about sixteen, several of whom slept all night on the boards for lack of better accommodation. Some of the Committee had objected, but when the master individualised and described the cases, they could not resist taking them in. But the difficulty was to find funds to pay for the board and lodging of such children; and he thought they must apply for a Government grant, as several were criminal boys; and by taking more such, they would become entitled, under the new Act, for so much for each boy they took. I stated the difficulty of keeping convicted boys and free boys in one institution; and said, if this were done, I thought he would by-and-by find, that his school would consist entirely of prison lads. He did not see the difficulty, and seemed confident he could work out his plan. I felt glad he had courage enough to try it, as it would enable us to see what could be done by such a mixed system, and perhaps lead the way for other Ragged School Refuges in London and elsewhere, that are cramped for funds, to adopt the same method for increasing their resources. While we were conversing on this subject, we passed a dull, low street. "Up there," said the teacher, "lives one of my poor boys—a sad, sad case; he is dying, poor lad; and it is a wretched home—no comfort—no food—no bed—nothing to soothe a dying pillow, save the thoughts of a 'happy land, far, far away!'" I expressed a wish to see the case, and we returned back and went to the boy's home. What a home! Any door-step, or dry arch, would have been nearly as comfortable. The stepfather, a shoe-maker, was at his work, and could earn 20*s.* or 30*s.* a week, but it nearly all goes in drink; and so I found the apartment we first entered was void of furniture, or carpet, or fender, or comfort of any kind. Up a narrow stair, all alone, in the dark, on a heap of rags, in a corner, with only an old frock to keep him from the cold, was the poor Ragged School boy. He was almost insensible; but on overhearing his teacher's voice, his eye opened a little, and with difficulty he answered a few simple questions. "How are you to-night, my boy?" "No better, thank ye, sir." "Do you wish to get well?" "Oh no, I'd rather go home to Jesus, for this is a world of sin and sorrow; I'm not afraid to die." After a pause he said, "Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him." And so the poor lad went on in broken sentences to repeat texts taught him in the

Ragged School, which in this trying hour were truly sweet and comforting to him, as well as deeply touching to all who listened to him.

I asked to see his arm, and he held out a shrivelled-up limb, mere skin and bone. It made me shudder. Ah! thought I, how little the gay, and the rich, and the well fed, think of what is going on here! I wish they could see this. Surely many a heart would be touched, and many a tear be shed over such misery and woe.

After inquiring how we could best relieve his suffering for the night, for it was evident he could not live many hours, we knelt down and commended the poor sufferer to Him who can "make a dying bed feel soft as downy pillows are," and so bade him farewell. And this is another Ragged School trophy, said I, as we left. Let it encourage us to go forward. This lad is safe for heaven, for he never murmured, but left all in God's hands, and expressed his simple trust in Christ for salvation. Surely to take lads from such a home, and clothe and feed them, and teach them a trade, is a Christian and philanthropic work. God speed the men and women that are carrying it on!

The Angel Meadow and Ancoats' Ragged Reformatory School has the Bishop of Manchester, (late Dr. Lee, of Birmingham, so well known for his educational efforts,) for its patron; and in a circular just issued we find the design of the school very clearly stated, thus:—

1. To provide a home, education, and protection for those poor juvenile outcasts who have been made friendless by the death, abandonment, neglect, or ill-usage of their parents, but who yet, from other circumstances, are not admissible to the workhouse.

2. To assist those parents whose poverty will not allow of their providing an education for their children, in their laudable desire to have them instructed.

3. To attempt the diminution of juvenile crime, by endeavouring to preserve from it those who are in danger of commencing its sad career, and by opening up a way of reclamation for those who are already tainted with it.

The principles on which the Committee act, and for carrying out which they ask co-operation, are simple and catholic. They believe that an endeavour to educate, to moralise, and to Christianise that mass of mendicant and criminal juveniles who now, because nothing is done for them, swarm in our streets, besiege our doors, and fill our jails, is both a duty and a necessity, and one in which all Christian men and good citizens can cordially work together. Whilst, therefore, they wish it to be distinctly understood that their school will be conducted on distinctively Christian principles, yet they themselves are composed of members of various religious denominations, and the broad basis on which they invite co-operation is that, not of any sect or party, but of our common Christianity and humanity.

A sub-committee meets every week to consider and decide on applications for admission.

All the children in the school receive daily sufficient food for their sustenance.

At the discretion of the sub-committee, certain children are admitted to sleep in the house, and to be under the constant control of the master.

The children in the school receive moral, religious, and useful instruction. They are also employed in industrial pursuits, and are exercised in an open play-ground.

The Bible is daily read and explained in the school.

After each child has received such an education as the institution can afford, and acquired such habits as shall justify the Committee in recommending him for employment, every effort will be made to procure him a situation, in which his employer will exercise a moral supervision over him.

The number of children at present in the school is 50; 36 boys and 14 girls. They may be classified as follows:—houseless or neglected, 13; extremely poor, 23; criminals, 14.

It will be observed that a class of criminal children is attempted to be dealt with who do not come under the scope of private charity, nor of any other existing educational machinery. Yet it is believed that, under God's blessing on the means used, such children are not beyond the reach of reformation, and that, being placed on the same footing with other children, but more particularly watched by the master, and brought more specially under the notice of the Committee, their course of reformation will be much facilitated, whilst no injurious influence upon the school generally, the Committee think, will result from their admission.

The Borough of Salford Ragged Industrial School was established shortly after that of the Angel Meadow. It is patronised by the Rev. Hugh Stowell and the Bishop of Manchester. It has an active committee and a painstaking, persevering master, formerly a British School teacher. The number of children is not large as yet, but consists of both boys and girls. The building is substantial, airy, and convenient; but its operations are as yet limited, and scarcely more than begun. Our space being exhausted, a more minute description must be given some other time of this promising school.

REV. DR. GUTHRIE ON RAGGED SCHOOLS.

Among the lectures recently delivered in Exeter Hall before the Young Men's Christian Association was one on Ragged Schools, by the Rev. Dr. Guthrie, of Edinburgh. The lecture was given on February 6th; the Hon. A. Kinnaird, M.P., presided on the occasion. At the conclusion of the devotional exercise, the Chairman introduced the lecturer, by making a few general remarks on the importance of the subject of the evening, and the prominent and honourable position which had been taken by the philanthropists of Scotland in the establishment and development of the Ragged School system, among whom Dr. Guthrie was one of the earliest and most prominent.

The following is the substance of the Doctor's lecture, from our own notes, taken at the time:—

Mr. Chairman, ladies, and gentlemen,—My interest in Ragged Schools was first awakened by gazing upon a picture I saw while making some pastoral visits in Anstruther, hanging on the walls of a parlour. It represented a cobbler's room; the cobbler, with spectacles on nose, and an old shoe between his knees. His countenance indicated strong character. Around him were a group of children, some standing and some sitting, but all busy about learning. I turned from the picture and read below, with wonder, the name of John Pounds.

He had taken pity on those whom ladies and gentlemen had left to wander in the streets. He, like a good shepherd, went out to seek them, and all without reward or recompence from man. Earning his bread with the sweat of his brow, he in this way rescued five hundred of these neglected outcasts. I never felt myself so little, with all my honours, as I did then. I was humbled and rebuked, and ashamed of the little I had done. I said, in the enthusiasm of the moment—and I see no reason why I should unsay it—"That man is an honour to human nature, and deserves the tallest monument in Great Britain."

This cobbler greatly interested me. I sought out his history, and found it. Listen to how he sought to mitigate suffering humanity. He was not only benevolent, but a genius. He won them with guile. He went out in search of these neglected ones, not with the power of the policeman, but a potatoe. He well knew an Irishman's native love for a potatoe. And so he was to be seen pursuing the unwilling urchin, holding beneath his nose a smoking potatoe—itself the very picture of an Irishman, hot in temper and ragged in coat.

He was the means of saving in this way no less than five hundred. And when I think of the day when honour shall be given to whom honour is due, I fancy I shall see some there to whose memories monuments have been raised, dividing the great from the small in the midst of the grave. But this man will be found standing out before them all, to receive a crown at the hands of Him who will say, "Inasmuch as ye did it unto these, the least of my brethren, ye did it unto me."

And now, sir, I think it a providence that this Ragged School cause was not cradled in St. James's, nor in the palaces of our nobles, nor the mansions of the great. They have honours enough. I like to see the poor man sharing honours with them—the poor proving what I know to be the fact,—the poor man is the poor man's best friend.

I have another and better reason still for arguing in behalf of this cause for which I am to appeal to you to-night. I don't know how many thousands are here, but among those present there is an amount of wealth, talent, and influence he had not. John Pounds is dead; he *is* dead, but still he speaketh; not with the tongue, so I will speak for him. And this is the speech I will put into his mouth—"If I, without fame, without name, without influence, without money, the sweat of labour standing on this brow, and with these hands earning my daily bread,—if I could do—and I did—so much, what can you do? 'Go thou and do likewise.'"

And now, sir, I must correct an error you made just now, when you said that to Scotland belonged the honour of commencing the Ragged School cause. I say, to an English John Pounds is due that honour, and to an English nobleman belongs the honour of having headed this noble enterprise. To Scotland, however, belongs a no less noble honour. For when you in England left the standard in the dead man's hand, Scotland claims the honour of plucking it out of his hand and unfurling it to the world. In the person of my friend Sheriff Watson was found the first successor of this noble man, who established the first Ragged School in Aberdeen; and which, like the handful of corn on the top of the mountain, was shaken and spread from valley to valley in all that country, and in London alone there are no less than 130 Ragged Schools.

Having now, sir, given honour to whom honour is due, permit me to direct your attention to the subject of my lecture.

There is no town in all Great Britain that contains a population of 5,000 people but needs a Ragged School. Away, behind in back lanes, alleys, and courts, (and closes, as we call them in Scotland,) you will find lying the substratum of society—the children of the drunkard and dissipated. Where you have dram shops, you have manufactories of rags; not where rags were purchased to be made into pure white paper, on which the Word of God might be written; but where the good broadcloth of humanity is shaken into shreds and tatters. A gentleman may turn a drunkard, and still get on; but a working man cannot support his vices and his family too. The working man has always to swim with his head only just above water, and can he with a cup in one hand and a child in the other keep up? No, he must part with one or the other. But which of the two will he do? Will he fling from him the accursed cup? Ah! no. He has hardened his heart, drink has made of him a monster; he clings to the cup and forsakes the child, and thus are produced the elements for Ragged Schools.

Leaving these little towns for larger ones, and we shall find that in those large towns there are tens of thousands of children of such in a starving, neglected, uncared-for condition, and whose case can only be met by Ragged Schools. Their existence is a calamity deeply to be deplored. I have frequently looked on the dead form of the child of such, as it has rested in the coffin, and have thought of the sentiments of that great man, which I will pronounce in the best English I can:—

> "Ther's nae sorrow there, Jean,
> Ther's nether cauld nor care, Jean;
> The day's aye fair, Jean
> In the lands o' the leal."

There have I seen the child; and when the wind blew cold between the broken panes of glass, I have thought, now you can feel no cold—you will now no more tremble at the sound of the foot of your drunken father, nor the angry curses as they drop from the lips of your oft inebriated mother. Death to you is a blessed angel. He has taken you from suffering and misery, and landed you safe on the breast of Jesus. You may think this exaggeration, but I assure you that to me ignorance of these facts would have been bliss many a day. I could give you statistics, but to do so would only be like serving up to you a dish of dry bones, distasteful to the palate—hard to chew, and equally hard to digest. But will you now leave England, and go with me to Edinburgh; and I will conduct you up the High Street, and thence to our Ragged School. It stands under the cannon battery of our old castle, a situation very appropriate. Over the door there is a peculiar ensign, for we have had there to fight battles in defence of our Ragged School. There we have fought for the free use of the Bible. There we have contended against priestly

power. There we have fought in opposition to Cardinal Wiseman. And why? We felt the free unfettered use of the Bible was the key to our peace, and if that were lost all was lost, and it was not therefore likely we should give up that. No; and in the city where John Knox preached?—No. The voices of those who had contended for the truth, and shed their blood on the scaffold and battle field, sounded from their graves and charged us to the fight, bidding us remember who were our sires. And on that sacred ground we boldly told the Papists we would not kiss the toe of the Pope, nor any other part of his person. In celebration of this victory we have a trophy above our door, and it is at the same time an exposition of the principles on which our School is conducted—an open Bible, and in its stony leaves this motto, "SEARCH THE SCRIPTURES." Such is our School. We have 300 children. It is not a half and half Ragged School, but it is a whole Ragged School. We don't know anything about assembling children in the evening in Scotland. They come to us at half-past seven o'clock in the morning, and remain with us till half-past seven o'clock in the evening. The School is their home for the day, and we give them three meals of good Scotch porridge (a laugh). And if any of you turn up your noses at it, I'll beg to remind you of that insolent remark made by Dr. Johnson, when he says on the word "Oats, food for horses in England, but for men in Scotland" (a laugh). "Aye," said the Scotchman, "and where will you find such horses as in England and such men as in Scotland?" (laughter and cheers.) At any rate, the boys in the High Street Ragged School liked the porridge, and throve upon it wonderfully. We give them school clothing, but strip them before they go home, or their parents would sell it for gin. We instruct them in the truths of Scripture. We give them a sound secular education also. And how do we punish them? Why not at all. They knew too much of that before we had anything to do with them, and they care no more about punishment than the dog does about the sparks that fly off the anvil. We use that which is more powerful than the rod—the omnipotence of gentleness, love, and kindness.

Having now stated these few facts, allow me to be more particular. Let us now take one of these children and look at him. I thought of sending some as specimens to the Exhibition. Let me request you, however, to look not so much at these objects of pity as at the "mire out of which they have been dragged, and the rock from whence they have been hewn." I will just give the following facts relating to our Edinburgh School. Out of 300 children, on inquiry it was ascertained that 20 had been deserted by their parents; 8, both parents had been transported; 30 were fatherless, with drunken mothers; 15 motherless, with drunken fathers; 68 had lost both parents; the parents of 8 had been in jail; 52 had been in the police office; 104 beggars; 20 *believed* to be the children of thieves; and 62 *known* to be the children of thieves. What a table of lamentation and woe! But let us draw a little nearer still. I will give you a case. Some years ago, having heard much of the sights of misery and crime, I went away one night with one of my elders, and he happened to be a commissioner of the police. Well, we went, and we entered a room, and I never before saw such scenes of wretchedness. We found children who came there at night for shelter, and who went out in the morning. We looked down from the gallery; we saw there, a woman sleeping on the bare ground; close by was a child, who attracted my attention. He was thinly clad; nine years old; his bed the pavement, his pillow a brick. His face was the sweetest I ever saw. As he laid there, sleeping, and forgetful of all his sorrows, he would have well served a painter for a picture of innocence. He had neither father, mother, nor friends in this wide, weary world. He wandered about all day—the policeman being his only friend, and the police office his only home. There was no Ragged School then to confer its benefits on such an one; and the probability is, he has long since become a humiliating wreck—banished as a criminal by society, more criminal than himself, not for his fault, but his fate. This one case may be taken as a sample of the condition of thousands.

Dr. Guthrie entered into other lengthened illustrations of the condition of several classes of children, while under the sole control of their parents, or left wild upon the streets; adducing those cases chiefly which had come under his own observation in Edinburgh and elsewhere, many of them being of the most "horrible and heartrending" description; and contrasting therewith the mighty improvements which had been effected by the

Ragged School system wherever it has been brought into active operation.

The Doctor proceeded to say, the late system that adopted punishment for such children, was as great an outrage upon justice as it was offensive to humanity. You cannot by force put a man into virtue; you cannot punish a man into religion; you cannot drive a man to heaven. The scriptural mode is, "Draw me, and I will run after thee." The heart of man is like a bar of iron—nothing is more like it—the fire must go before the hammer; bury it in the burning coals, lay it on the anvil of love, and it will bend. Not so the cold rod; the more you hammer, the more you will harden it. I don't stand here to condemn punishment; where there is crime, there must be a criminal, and for every criminal there should be a punishment. What I complain of is, that the real criminal is not punished. Now, for instance, there is the bar of justice, and there is a child whose head is only on a level with that bar, and the policeman has to lift him up that the twelve grave jurymen may see him and condemn him. I ask, is that the criminal that should be punished? No! he is not. I don't object to courts, judges, juries, penal settlements, etc., but to him being punished as the real criminal. But where is the *real* criminal, you say? Look around the court, and there yonder is the ruffian of a father, or there is the savage mother, who has compelled the child to steal; bring them to the bar, and put away the child. If they are not the real criminals, perhaps they may be found in more respectable society, namely, the grinders of the poor, and the neglectors of the poor, who, like the priest and the Levite, pass by on the other side. They may be found among the senators, members of parliament, fat and well-fed aldermen and citizens, and your ladies and gentlemen who pass by in silk and dignity. It is not the poor wretch, wallowing in the mire and the gutter. I say, if you have a bar big enough, put them all to it, but not the innocent. It will be seen at that day, when the question will be put, "Where is Abel, thy brother?" And who among us can say, These hands are clean. Give me the real criminal, and I am content to punish, not otherwise. The child is arraigned at the bar, and an indictment read to him to which he is to plead guilty or not. Why, he cannot understand it; all around him is a novelty, and he stares and wonders what they are all about. He looks at the judge—if he can see him—and wonders what kind of hair, in the shape of a wig, he has. Perhaps he don't even know the name of the Sovereign, nor that of the Saviour, and never, perhaps, has he heard the name of God mentioned except in blasphemy. In such cases, if justice had the sway, the accused would turn the accuser. In days gone by, did not our courts of justice propagate crime? In those days, which you call the merry days of old England, when there were brought out two children, one ten years of age, and another twelve, and they were hung up by the neck. Oh! what crimes have been practised on the very scaffold itself. May such days never return! A thousand Ragged School men are introducing a cheaper and more effective plan. I am a disciple of John Knox, who in his day saw as plain as a pikestaff what the men of this age are only just dimly beginning to catch a glimpse of. In his "Book of Discipline" he says, that "no parent, *of whatever degree he be*, shall be permitted to bring up his child according to his own fancy; but shall be compelled to give his child an education in learning and in virtue." Now this is my doctrine. (Cheers.) Here is my rule; if the parents can do it, but will not—compel them; and if they cannot, do it for them. (Cheers.) We shall never be right till then.

Ragged Schools have acted the part of pioneers, manned the boat, gone up the river, taken soundings, and proved what can be done with ragged children. And, like those who have made marble out of shells, and diamonds out of coals, we have taken them from the lowest depths, and placed them in society. In a school in Edinburgh, out of the scholars sent to us, 329 have been placed in different stations in society, and none are doing better; and from this fact I will adduce a money argument. These 329 cost about £25 per head, or £8,000. What! say some, £8,000? better have been kept in the pocket. Aye! no! The tax-gatherer will come round and take it out—and more too. What do you pay for these children? I was one night in the Bow Street police office—not a prisoner, but a visitor—and there, talking with the head constable, I asked him what he thought would be the best plan to deal with young offenders. Send them to school, was the reply. I inquired, how could that be done, when they have to seek their living all day, by selling oranges, etc.? He replied, "There is no way,

unless you feed them." "Well, and what do you think of punishment for such?" "No good at all. For I always think, when I see a lad brought here for the first time, 'Well, my lad, you will cost the country £300 before it has done with you.'" Now, then, if £25 is enough to make such an one an honest man, can you still prefer paying £300 to make him a blackguard? Had those 329 children been left, they would have cost £100,000. Thus the economy of the thing is proved.

Notwithstanding the success of our schools, which has proved them not only to be the remedy, but the only remedy; notwithstanding the dangers to which society is exposed from the crimes she nurses on her bosom—dangers greater by far than a foreign foe; notwithstanding all these, there is a probability of the importance of this work being lost sight of, the attention of all being engrossed in the conflict abroad. I must confess I am not alarmed. I am under no serious apprehension as to the final issue of that conflict, but I am fearful that what is more important will for the time being be lost sight of. The cause of temperance, ragged schools, education, improvement of the working classes, advancement of the social condition of the people: I fear these will not thrive in the times of war. I came up with a friend of mine from Edinburgh. He is connected with one of the great libraries there, and he informed me that there has been a great reduction in the sales of books of late. Ah! it is possible you may forget that you have greater cause to fear the effects of ignorance and intemperance than the whole forces of the Russians. I doubt not but the English, the French, and the Scotch will be more than a match for them. Pardon me for saying it, but my countrymen, when at the battle of Balaklava, being charged on the heights most fiercely, remained with their ranks unbroken. And it was said by the commanding general, "*The Scotch stood firm.*" But I am afraid, as I have said, while we are sympathising for those abroad—and it is right we should do so—those at home may be forgotten. I might fight for my country as well as other men. I am a patriot, and it is because I am a patriot I stand here this night, and I ask all who are here present, and are engaged in this noble cause, "*to stand firm.*" (Cheers.) The despotism of the Russian power is great, and to be deplored—may it soon be broken asunder!—but it is not to be deplored more than the despotism of drunken fathers and mothers, which is working such evils at home. God send a speedy, happy, blessed peace; God scatter the nations that delight in war; God break the spear, and burn the chariot in the fire; God, with the blessed Gospel, beat the sword into the ploughshare, and the spear into the pruning-hook; God in mercy grant all that!—it is a lamentable necessity that compels me to inflict misery on others, but that is all the more reason why I should endeavour to relieve misery at home. If I cut down a man made in God's image with one hand, that is all the more reason why I should save a child made in God's image with the other. (Cheers.) Let Britain arise in her might, and throw one arm across the Atlantic, and obtain freedom for the slave, if she can; and another across the plains of Europe, and break the yoke of despotism, if she can; but, while she does so, let her remember the outcast, the suffering, and the lost at home, and give no more occasion to the slave-drivers of the West, nor the despot of the East, to fling in our face the cutting censure, "Physician, heal thyself." (Loud applause.)

The proceedings concluded with the Doxology.

REMINISCENCES OF A MOTHERS' CLASS TEACHER.

(*Continued from page* 29.)

Last month I gave what might be called the building up of the Society; I now proceed to touch upon its management. I must begin what I have to say upon this subject by stating, that I believe there is no society in existence where there is so little difficulty in creating an interest as in a society of mothers. In fact, you have not to *create*, but to take advantage of what already exists. A woman who will come to such a meeting at all, will be sure not to be perfectly indifferent to the improvement of her children, although it is lamentable to see how habitual selfishness will sometimes almost obliterate even this first principle of nature; but believe me, there are few cases, very few, where, under right influence, this feeling cannot be restored and brought

into living action, and always with great benefit to the general character. We commence by reading a passage of Scripture and with prayer. In the prayer, besides always mentioning the peculiar difficulties and sufferings incident to a mother's life, any cases occurring amongst them, peculiarly demanding sympathy, are mentioned, in order to be made the subject of our united supplications. I believe this has done much to give a kindly interest in one another, for the instances we have had of their sympathy for each other in times of distress, have been truly beautiful. When they have all settled to their work, and the money affairs are over, I generally make a few inquiries as to what occurred at the last meeting, whether any plan then recommended had failed or succeeded, etc. For instance: A better domestic observance of the Sabbath was the subject for two evenings: this led, amongst many other things, to conversation on the best way of arranging about the Sunday dinner, so that it really might be the best in the week, and yet as little of the work as possible connected with it be left to be done on that day. These experiments in cooking, indeed, anything belonging to their pre-eminently practical life, they seem much to enjoy, and are eager to relate at the next meeting their success or failure. I find, that when they can be induced to make the effort, their practical experience helps them to arrive at conclusions of far more value than my more theoretical suggestions; and I have often the pleasure of seeing the ideas I may have thrown out serve them as a kind of scaffolding; only useful as enabling them to erect a building more adapted to their own mode of life, their means and circumstances. A few evenings since, I was saying to them, how much better it would be to try to employ and direct children's energies, than be so often punishing them for inconvenient manifestation of them. I showed them the German plan of amusing children, for a length of time, with little bundles of sticks, that could be arranged in almost every conceivable form; how to cut out paper; patchwork, etc. I said, you will find children will keep themselves amused much longer, and far more earnestly, if you will treat their rational play with some respect, and not do violence to their feelings by applying such words as mess, stuff, bother, etc., to it. One woman looked up from her work, having evidently thoroughly received the idea, and said, "There now, how often I have said to 'em, Get along with your bother. I just wish I hadn't!" At the next meeting, I asked this woman if she had tried any of these amusements: she said, "Oh, Ma'am, I have never had such a week before with the children; they builded all over the table, twice or three times a day; and I told 'em, when they made a very nice house, to let mother see; and the little 'cratters,' they were so pleased; and we *hav'n't had no beatin'!*"

About a quarter before nine o'clock, our good missionary comes in, and concludes all with a well-adapted address and short prayer; and I must take this opportunity of stating, that I attribute our success, under God's blessing, to the excellent influence he has exercised without, quite as much as to anything that has been done within. In visiting them, and inducing them in the first place to attend the meeting, he has taken a part I could not have done; and by his wise and timely suggestion, has often saved me from making mistakes. We did not start with the rules as now formed; we were not then ripe for them; but as the right time came, I introduced them, and they were passed with the full consent of the whole meeting: hence, they now view themselves, and justly, as governed by their own laws. It may be asked, how, with so many domestic claims of my own, and not enjoying good health, I find time to attend to such a society? After all that has been written and said, both for and against mothers of families doing anything besides "minding their own business," it seems to me simply to resolve itself into this; whether the occupation is in unison with the home duties, and can as it were chime in with them, or whether it be something that will divert both the thoughts and actions into an entirely different channel. Now although we can imagine it possible to work one's own mind up into taking a strong

interest in some "Borrioboola Gha," it is rather too much to expect to do so on the minds of those about one: but if any one were to see the great pleasure my children derive from hearing about and working with me in this society, that person would be the first to beg me to continue it for *their* sakes. The morning succeeding the meeting, they come round me, with numerous inquiries for some mothers or babes they have become interested in from hearing me speak of them. They have of their own accord set apart one day in the week for working for the little children of those mothers who are badly off; and when, the other day, they were hearing me speak of a poor woman, who was lamenting she could not read, they immediately offered to go two or three times a week to teach her. It seems to me, that the few hours a day we set apart for teaching, (school as we call it,) has far less to do with the formation of their character, than what they see and hear constantly going on around them: it is the every-day incidents of life that impress children; and if it had been only for their sakes, I do not know that I could have thought of anything better to prepare them for what I wish them to be, "followers of" Him who came not to be ministered unto, but to minister. Then another thing that helps me. Our servants are neither necessary evils nor natural enemies, they are indeed our friends and helpers; and from remaining with us so long, they become as much interested as we are in everything that is going on, and by their sympathy and thoughtfulness in clearing away impediments from our path, they render us most valuable assistance; thus no mornings are taken up abroad in inquiring for characters, or at home in what is called looking after them. Another plan I find very hopeful is, not to allow every day to be encumbered with every kind of work. One day in the week is set apart for everything connected with this Society; it has then the best of my thought, and as much work expended upon it as can be given without interfering with regular duties; and if it attempts to intrude itself on the wrong day, it is just told to "bide its time." But ill health—yes, that is a drawback, yet not entirely so either. It is certainly true I have sometimes risen from my bed to attend the meeting; but then I always tell them so, and appeal to their compassion; reminding them that though I *cannot* speak loud, they *can* be quiet; though I cannot *enforce* order, they can *maintain* it; and I really believe, that the secret of our so soon getting into order was through the working of this spirit of humanity towards me. As soon as they felt that something depended upon them, they set about it in good earnest. But that I may not by this convey to your mind any wrong idea of the kind of discipline necessary, I will just say that such appeals must be always made "*en masse*." Anything approaching to a monitor system would be ruinous in such a meeting, as nothing requires more watchfulness than to keep down the spirit of jealousy. A good president must be *really* absolute, though as little *apparently* so as possible.

(To be concluded in our next.)

PHONETIC RAGGED SCHOOL, ABERDEEN.

Any one crossing the magnificent bridge that connects the east and west ends of Union Street, forming one of the noblest streets in Europe, on looking towards the river, that glides tremblingly on, as if sorrowing to lose its fresh sparkling waters on the restless tide of ocean, will see on the space between, an irregular mass of old tile-covered buildings, the worthless legacy of a former age, and the pestilent possession of this. If at all fastidious, he will be shocked at the contrast between the solid splendid shops and houses in Union Street, indicative of luxury and wealth, and the miserable ruinous tenements in Lower Ainburn, demonstrative of the utmost poverty and want. But the district is not without its attractions to the experimental philanthropist, and my attention has been drawn towards it for the last twenty years.

During this time I have seen many attempts to improve the condition of the inhabitants, but without the slightest appearance of success. At one time, a missionary went from house to house during the week, and preaching in some upper room on the Sunday. At another time a lay mission, consisting of forty or fifty individuals, made week-day family visitations—distributing tracts, and giving advice, and holding Sabbath evening prayer meetings in ten or a dozen places, to as many people in each. But all these efforts, and many more, proved either that their authors did not bring their minds down to the level of the people, or they could not raise the people up to a level with themselves, and the great gulf of separation remained as wide and bottomless as ever. I was no ways deterred, but rather attracted, by the want of success I had witnessed; for all the attempts had been made to reform the adult and aged, while my intention was to deal primarily with the young. It appeared, from carefully collected statistics, that nearly a half of the children of a school-going age did not attend any school, and it occurred to me that, without interfering with any local educational arrangements, I could make certain experiments I had in view. I wished to ascertain—

1st. Whether the poorest of the poor would be induced to pay a weekly penny fee for the education of their children.

2ndly. Whether the children would attend regularly for any considerable period; and

3rdly. Whether the phonetic method of teaching English reading was equal or superior to the common plan.

I shall state, as briefly as I can, the results of a twelvemonth's experience on these three points.

1st. The sketch of the district will show why it was selected. To make the experiment worth anything, it was necessary to operate upon poverty in its most aggravated state. The penny fee was to be paid by the bedrid father, out of his parish allowance; or by the widowed mother, who wanted her Monday morning's meal, that her infant might carry the cost of it to school. The teacher was instructed to admit no one without the fee; and I was as rigorous and hard-hearted in the exaction as if my existence depended upon the miserable coin drawn from the feeble hand of misery and want. But it was paid. With an average attendance of 52, the teacher credited herself weekly with 4*s.* 4*d.*; all, or nearly all, paid by parents not only in poverty, but in actual want.

2ndly. The attendance of the children for about six months was extremely irregular; at least a third being constantly absent. The school was opened in November, 1853, and the winter weather and nakedness of the children operated unfavourably. Sickness prevailed to a great extent; and a stormy day kept many a barefooted infant at his mother's fireside, rather than expose his windowed raggedness to the pelting of the pitiless storm, and the chill of a school-room without any heating apparatus but a small gas stove. But, as the summer came on, I began to enforce attendance; and when the school met in August, after vacation, I announced that from 1st September no child would be admitted for three months, and if any one was absent without a proper excuse, he would be dismissed, and not allowed to return till next quarter-day. On 1st September, 54 names were on the roll; during the three following months the average attendance was 49; and on 30th November last, 50 names stood on the roll. One child had been dismissed; one had been removed, his family disapproving of the phonetic teaching; one had left the district; and one died of cholera.

3rdly. The second quarter began with 58 on the roll. Very few of the children had ever been at any school, and only one or two knew words of three letters, so there was no disadvantage in introducing the phonetic method. The ages of the children ranged from three to six; and it was found that very little progress was made by children under four and a half years: children above that age made rapid progress. They soon learned the

sounds of the letters, and combined them with ease. They appeared to feel a confidence in their powers of mind, and seemed conscious that they were able to master every difficulty. If a little fellow had been prompted, he would cry out, Give me time; and though they did not know the meaning of half they read, their pronunciation was remarkably accurate. At the end of the year the highest class, consisting of seven or eight, read the Bible and Pilgrim's Progress so well, that it was thought it might be transferred to the common Roman reading; and in about fourteen days, several read the common printed Bible nearly as well as the phonetic. But a little experience showed that the transference had been made too soon. Their phonetic reading had not been sufficiently extensive, and their English pronunciation not sufficiently matured; and, by reading with their brothers and sisters at home, they adopted their vicious pronunciation, which rendered it necessary to prohibit the common printed book till their mastery of phonetic was more complete. I think another six months will be sufficient to allow this.

If I have been able to convey a correct impression, the reader will perceive—1st. That the poor appreciate education, and are willing to pay for it. 2ndly. That their children can be induced to attend regularly; and 3rdly. That the phonetic method is superior to the ordinary.

The further illustration of these statements must be deferred till another opportunity. W.

Poetry.

"HE BEING DEAD YET SPEAKETH."

LINES ON HEARING OF THE DEATH OF GEORGE MOGRIDGE, ESQ.

A KNELL of sorrow strikes the ear of all the good around;
And teachers of the Ragged Schools are sadden'd by the sound;
The Friend of Education, with his bright and cheerful strain,
"*Old Humphrey*" and "*Old Father Thames*"* will never write again!

That hand is motionless in death, which used the ink and pen,
So carefully, so skilfully, for boys as well as men;
Those feet which trod so willingly to Sabbath School and class,
Have pass'd the bourne which we ourselves ere long will have to pass!

A *vein* of truth and soberness ran through his whole design,
And healthful pulses of the soul beat high in every line;
He raised the courage of the faint; and from the drooping heart
He bade the shadows of its grief grow lighter, and depart!

But let the teachers and the taught dry up the falling tear,
And let this tranquillising thought the wounded spirit cheer:
The Man is dead; his silent form is to the dust consign'd,
The Author, in his glorious works, *still lives* to bless mankind!

Temple. J. P.

Notices of Meetings, etc.

WATERLOO ROAD.

THE Annual Meeting was held January 31st, and presided over by A. Pellatt, Esq., M.P. The Report stated that about 200 children daily attend these schools. Many of the scholars who formerly attended are now filling respectable situations, some of whom had received the scholars' prizes for long service in one place, with good character; and while the efforts of the Committee are evidently successful in preparing the children for the active duties of this life, they are not wanting evidence that God is blessing the means they adopt for imparting a saving knowledge of Christ. One youth, on his death bed, last year, gave pleasing proof that, although no hope could be entertained of his mortal life by his friends, he possessed full hope of enjoying everlasting life through Jesus Christ. The accounts showed a deficiency of about £30. The Meeting was addressed by the Rev. A. W. Snape, Rev. W. Carr, and Rev. J. Brown; and by R. Hopkins, Esq., R. S. Dixon, Esq., and Mr. J. G. Gent.

* Under this title Mr. Mogridge wrote formerly for this Magazine.

Papers, Original and Selected.

SCOTTISH RAGGED SCHOOLS.

No. I.—Edinburgh Schools.

In the able and touching oration recently delivered by Dr. Guthrie in Exeter Hall, it was stated that there existed the sad necessity for a Ragged School in every town throughout the kingdom containing 15,000 inhabitants. If Dr. Guthrie's statement cannot be disputed,—if small towns would each require a Ragged School,—then how many Ragged Schools must be needed in this vast metropolis,—how many in Manchester, Liverpool, and other great towns of England—how many in Dublin, Cork, and Belfast—how many in Aberdeen, Dundee, Glasgow, and Edinburgh? Here are problems, questions in moral arithmetic, which it is easy according to "the rule of proportion" to solve, but the practical solution of which is, alas! yet far distant. Our schools are annually increasing over the empire; but so is the population, and so too are the causes which urgently claim all our exertions. We write not without a measure of despondency; but yet we do not "bate a jot of heart or hope" as to the path of duty, and the prospect of such a measure of success as will gladden all true philanthropists and patriots. And we think that there are symptoms, as indicated in our last number in the paper headed, "Intemperance, Crime, and Pauperism," that the necessities of the crisis are beginning to be recognised in high places, and that such views as those advocated by the Recorder of Birmingham will not always be regarded as Quixotic and impracticable. But let it not be forgotten, that

> "Who would be free
> *Themselves* must strike the blow."

Through its representatives in Parliament, the enlightened and Christian portion of this nation must vigorously press for increased restriction on the facilities "for making the people wicked and lawless," and especially they must set themselves to obtain further concessions as to *early closing during the week, and entire closing of public-houses on the Lord's day.*

In this *last* point Mr. Forbes Mackenzie's Act has placed Scotland on a vantage ground over England, and has come to the aid of the Ragged School system, so far as it diminishes the area required for their operations, by "prevention," and so far as it allows "the cure" to be applied with better hopes of success. But how slow, we repeat, the remedial process, and how wide-spread the evil even in Scotland! The popular beverage there is *whiskey*, which, however ungrateful to many southern palates, is peculiarly fascinating to the masses of the north, and from habitual use produces a larger amount of drunkenness and excess than malt liquors ever can do. Its comparative cheapness, also, is one of the fatal "facilities" denounced by Mr. Hill, and hence it is that in the factories of the western and eastern towns, and in "the

Wynds," and "The Cowgate" of "Edinburgh," such hardened vice, and abject poverty, are found in appalling conjunction.

Edinburgh, to a stranger's eye, is the *beau ideal* of a noble city. There, modern architecture contrasts its graceful structures with the hoary edifices of the past; and there the antiquary, the lover of history, the poet, the artist, the *literateur*, and the ardent Protestant, each finds appropriate reminiscences of a glorious past. But whether looking up at the "Old Town" from Princes Street by night, when its twelve-storied houses, and its old castle crowning the steep, stand out in bold relief against the moonlit western sky—or whether from the Castle Rock the eye by day embraces the whole city in one magnificent *coup d'œil*—in either case the tourist might come and depart without one feeling of pain, and with a heart filled with admiration. But let a Guthrie take him by the hand, and lead him through the dark recesses of his old Greyfriars parish; or let him plunge under the same safe and benevolent guidance into one of those "Wynds" which open to the left of the old High Street—let him climb the broken stair—let him enter the ancient chamber where lords of session or ladies of high degree once waked and slept in the olden time; and in such scenes let him behold the spectacles of poverty and misery presented to his eyes—the drunken mother and the famished children—and from thence let him pass to the low whiskey-shop hard by, where the "liquid death" is doing its work; and he will find that Edinburgh, with its churches, its law courts, its royal institutions, its hospitals, its colleges, its libraries, its gardens, its monuments, its noble streets, and shops with all their treasures—has, after all, revelations to make of a fearful leprosy preying upon its very vitals.

But it is the glory of this age, that the evils which were allowed to riot unchecked before, are now resolutely encountered by a bold and earnest Christianity, which looks out for opportunities to save souls from death and to hide a multitude of sins. Edinburgh, from her university and her theological colleges, nurses and sends forth into the lanes and Wynds *student-missionaries*, like Robert M. Cheyne, who was one of a band "to visit the careless and the needy in the most neglected portions of the town," and who writes thus in his diary, after the first near view of the heathenism of his native city:—"Accompanied A. B. in one of his rounds through some of the most miserable habitations I ever beheld. Such scenes I never dreamed of before. Ah! why am I such a stranger to the poor in my native town? I have passed their doors thousands of times; I have admired the huge black piles of buildings, with their lofty chimnies breaking the sun's rays. Why have I never ventured within? *How cordial is the welcome even of the poorest and most loathsome to the voice of Christian sympathy!* What imbedded masses of human beings are huddled together, unvisited by friend or minister! 'No man careth for our souls,' is written over every forehead."

In like manner the "Territorial System" of Chalmers, by which the efforts of a Christian minister are brought to bear upon the masses in a particular district, have been applied, first by the venerable man himself, and then by the Rev. Mr. Tasker, with the most gratifying results. And to crown all, came the introduction to Edinburgh of the Ragged School system by Thomas Guthrie, the rough sketch of John Pounds

and his pupils above the mantelpiece in the inn at Anstruther, stirring the depths of his soul to pity—"the eye" so "affecting the heart" as to lead to generous resolves and to noble and self-sacrificing efforts, by one who in other fields of labour had toiled for his own brethren's comfort so long, that life itself seemed ebbing fast away.

Now the question arises—On what *principles* did Dr. Guthrie come forth to make his appeals to the sympathies of the citizens of the Scottish metropolis? Introducing the Ragged School system, did he denude it of any of its peculiar characteristics as already established at Aberdeen, in London, and elsewhere? While he drew such vivid pictures of the wretchedness of little urchins in the garret, without a fire and without food, or driven forth to steal and then placed in the felon's dock, did he conceal his deep-seated conviction that the Word of God must and ought to be *the basis* of all efforts made for rescue and for reformation? Assuredly not. That pure Gospel, of which he has been so long the herald and the expounder, and which, in common with all consistent sons of despised confessors, reformers, Puritans, and martyrs of the Covenant, he regards as the remedy for human want and woe—the pioneer of all healthy industry—of all true civilization—of all genuine national prosperity,—this was not, and could not be, betrayed by *him*. He knew that a Wilberforce, an Allen, a Buxton, a Shaftesbury, had all been impelled onward by a *vis à tergo* like this; and like them, weighing the *soul* in the balance as well as the *body*, and knowing its priceless cost by the ransom paid for it, and by the joys or woes of which it was capable, he purposed in his heart to seek *first* the *salvation* of the "wild Arabs of the city," and in connexion with this to open up their path to an honourable and honest livelihood by making their hands skilful in the arts of trade and industry.

The response given to Dr. Guthrie's appeals were almost universal; indeed, they seemed at first to be received with universal enthusiasm. But there were *two* parties who ere long "joined hands" in protest and opposition. The prime movers indeed of this opposition were the Roman Catholics, (not the *poor* among them,) but a few of the better class, led on by two of their bishops. These gentlemen professed a sudden, remarkable, and we must add, a very *suspicious* zeal in the cause of Ragged Schools. We use this term not uncharitably, nor rashly, but deliberately and truthfully. For it is an undoubted fact that in Ireland, England, and Scotland, Ragged Schools have never been attempted by Roman Catholics, until the clergy found that those whom they had utterly neglected themselves, had become the objects of compassionate care and effort on the part of "heretics." The cause of alarm was that the Scriptures, ungarbled, unfettered, unadulterated, without note or comment, were to be taught to the children; and to this Rome, for her own reasons, has always given the most uncompromising opposition. In Edinburgh, a compromise is made between the "Liberals," so called, and "the Catholics," as the Romanists call themselves, that the Douay version of the Bible ought to be, and may be, used in the Ragged School.

Now we admit that truth, even with a mixture of error, is better than unqualified falsehood or than blank and total ignorance. We further acknowledge that in the Douay version of the Scriptures there is, in spite of false translations and pestilent notes, enough left of the "true

sayings of God" as may through the Divine Spirit enlighten and sanctify the soul. But then the question comes, shall *we* sanction even by implication the teaching of these false translations and these pestilent "notes" and "comments," by which deadly error is sought to be upheld, and the Word of God made void by human traditions? Or if Ragged Schools are to be established and perpetuated, shall we take our stand on the inalienable right of every human being, and therefore of *every child*, (a right which is more precious than civil liberty or life itself,) to read the Bible without note or comment for himself, and to apply *it* as the touchstone of all religious teaching and opinion? The Roman Catholics of Edinburgh said, "No, we deny the alleged right, and we are persecuted if you insist on its being extended to *our* children." And besides, say they, "We are by no means opposed to the reading of the Holy Scriptures by the laity," and forthwith they proceed to quote a letter of "His Holiness Pius the Sixth, to the most Rev. Anthony Martini, Archbishop of Florence," in favour thereof, forgetting that the decree of the Council of Trent stands opposed as the *law* of Rome to them; forgetting, moreover, that in Martini's edition, "explanatory notes" were added, to "save from every possible abuse," that is, to prevent the Bible speaking honestly for itself; forgetting, finally, that large quantities of the Italian New Testament were burned at Rome under papal authority in 1849, (after the return of Pius IX. from Gaeta,) and that in *Florence*, Francesco and Rosa Madiai were seized, tried, condemned to a barbarous punishment, for daring with their own servant to read the Holy Scriptures in their native tongue! Nay, it was forgotten by the Romanists of Edinburgh that two acknowledged champions of Romanism in England were teaching, that to expose a man to "excommunication," and as a necessary result, wherever she has control, to "the secular arm," it is only necessary for him to open the Bible and to examine its contents. And what is the use of reading the Bible, to "search and look," if, as Cardinal Wiseman* says, "any member, however valuable, fall away from his belief in any one point he is cut off without reserve?" And so Dr. Newman publicly teaches that a man is a heretic the moment he opens the Bible in order to satisfy "a doubt which has occurred to him;" that "the church cannot allow her children the liberty of doubting her word;" and that "a man must cease to examine, or cease to call himself her child."† All this is in strict and melancholy harmony with the Canon Law, which defines a "heretic" as one "who, in whatever way or by whatever vain argument, is led away from the orthodox faith or the Catholic religion."

It thus comes out that the "Scriptures," to which St. Paul appealed in his reasoning with the Jews, are not in the church of Rome the test of truth; that modern Romanists do not—nay, *may not dare* to imitate primitive Berean inquirers, who "searched the Scriptures daily whether these things were so," even when an inspired man declared them; and that the charge of "heresy" brought against Evangelical Protestants is to be answered in the same way in which the Apostle answered it when he said, "After the way which they call heresy, so

* Lectures—Introduction to Lecture III., p. 76.
† Newman's Discourses to Mixed Congregations, pp. 230, 231.

worship I the God of my fathers, believing all things which are written in the law and the prophets."

Well, then, when Dr. Guthrie, backed by a host of friends, said virtually, "We cannot give up the Bible; we must have it open to every child that comes under the roof of our Ragged School;" when he argued that true "Catholicity" was always in harmony with that "charity which rejoiceth *in the truth;*" and that the old apostolic advice must be practically carried out, "Prove all things, hold fast that which is good;" then the "Catholics," so called, were up in arms, and the much abused name of "Catholicity" and "charity" were at once contrasted with "bigotry" and "intolerance." And yet the "intolerance" was simply an intolerance of a spiritual despotism being set up over children who otherwise would in a docile spirit listen to the pure words of the great Teacher; and "the bigotry" consisted in the avowal that no system of education ought to be sanctioned and supported in which the inculcation of error should be virtually endorsed, or the withholding of any part of holy truth should be virtually recognised and approved.

It is now a matter of history that Dr. Guthrie fought and won a battle for the Bible pure and entire, and that as an emblem has been carved over the porch of his "Original Ragged School," (nestling as it does under the guns of the Castle of Edinburgh,) the figure in stone of "an open Bible." As to results, we refer our readers to Dr. Guthrie's Lecture in Exeter Hall.* For such an institution as this we cherish an unreserved and unqualified sympathy; and for its increased success, nay, for the multiplication of many such schools in Edinburgh, we invoke the aid not only of old and new residents there, but of all friends of religious truth and genuine liberty, who in their summer excursions northward visit that renowned and "romantic town."

But shall we withhold a meed of approbation from all that is good in what we shall not call the *rival*, but the *second* Ragged School in the Scottish metropolis? Let the Committee speak for themselves. 1st. As to its constitution on the grand point of religious instruction, we find that the rules of "the United Industrial Schools of Edinburgh," adopted in 1847, ordain that the religious instruction shall be distinct from the ordinary education given to the children; that Protestant children shall receive religious instruction from Protestants only, and Catholic children shall receive religious instruction from Romanists only; that the Protestant and Romanist subscribers shall respectively pay all the expenses of the religious instruction of the children of their own faith; that each child shall be instructed in the religion of its parents; if an orphan, and the religion of the parents cannot be ascertained, it shall be instructed as its natural guardians or custodiers shall direct; that the committee for religious instruction shall be Protestant and Catholic; the teachers shall be Protestant and Romanist clergymen; that the children shall receive a daily supply of food, shall have proper exercise, and be taught some industrial occupation.

In a recent advertisement† the public are invited to visit the school, and are assured that "the Scriptures are daily read by *all* the children."

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* See p. 52, March number, Ragged School Union Magazine.

† On the cover of our last number.

In the Report for 1850 it is said, "These schools continue to afford to the children attending them—what the Committee must ever deem of *primary importance*—a thorough course of instruction in the principles and duties of the Christian religion." Now we ask our readers to look closely at these statements. First, we are told that the Scriptures are read every day by all the children, both Roman Catholic and Protestant. A joint Committee agree in making this statement. But are they agreed that it is the book of "the Scriptures" that is read by *all* the children? What! do the Roman Catholic members of the Committee acknowledge "the authorized version" to be "the Holy Scriptures," when on the very ground that Romish children were to read this version Dr. Guthrie's system was denounced? Would they not be more honest in calling it, as Pope Gregory XVI. called the version of the Bible Society, "the Gospel of the devil;" and with Mr. Lucas, and certain monks at Ballymahon, Ireland, in calling it "the book of the fire king," and consigning it to the flames? The "all" include Protestant children; and yet the followers of Bishops Gillies and Carruthers allow the statement to go forth that they read "the Scriptures!"

But, then, what of the Protestant members of the Committee who endorse "the daily instruction in religion and the reading of the Holy Scriptures" by the Roman Catholic children, and who lend their authority to the statement that "*all*" the children have afforded them "a thorough course of instruction in the principles and duties of the Christian religion?" * Are these Protestants consistent? Do they really believe that the Douay Bible—(with its "penance" for "repentance," and many other mistranslations, and with "notes" full of errors,)—that this book *is* "the Holy Scriptures?" Can they say that they conscientiously believe that "Roman Catholic schoolmasters or schoolmistresses, or a Romish priest, in teaching that Mary is "the mother of God," and that she with the saints is to be invoked,—that the ministers of God are "priests,"—that in the Lord's Supper they offer "a propitiatory sacrifice for the sins of the living and the dead," and that after the words of consecration there is a "transubstantiation of the bread and wine into the body and blood, the soul and divinity of the Lord Jesus Christ,"—that "there is a purgatory, and that the souls of the departed are helped by the suffrages of the faithful,"—that a man is *not* justified by faith only,—that alms and other good works are meritorious, etc.,—can these Protestants, we ask, lay their hands on their hearts, and say that such teaching as this, given under their sanction, though not paid for by them, is to be regarded as comprehended "in a thorough course of instruction in the principles and duties of the Christian religion?" If not, what else does the language mean? Are we to be told that they have nothing to do with "dogmas." What else than "dogmas" or "doctrines" do they mean by "the principles of the Christian religion" in contrast with its "duties?" Was not the battle of the Reformation for "dogmas" and for "doctrines?" and for maintaining these did not Scottish martyrs die?

Again, will the Roman Catholic members of the joint Committee admit that when Protestant teachers and ministers give "instruction"

* Report for 1850.

the very opposite to their own, that they also impart a knowledge of "the principles of the Christian religion?" And if not, what else does the language sanctioned by them mean? The truth seems to us, that both parties have made a compromise in their anxiety to obtain a so-called united education, in which they sacrifice their own convictions and make mutual concessions, which in the abstract neither *could*, as *Protestants* or *Romanists*, defend. The Roman Catholics have admitted much in allowing the Romanist version of the Scriptures to be read at all. Dr. MacHale and the Ultra-montanists do not want even this in their schools in Ireland, and are displeased with the national system of education, in connection with which Roman Catholics read Scripture extracts, *not* from the authorized version; and, on the other hand, we think that the Protestant members of the Committee of the Edinburgh Industrial School have receded from the high ground of principle, and have given way to the promptings of a dangerous expediency, which, admitting the primary *importance of "religious instruction,"* yet leads them to include under this term what in their consciences, if they are the genuine sons of the Scottish Reformation, they must believe to be deadly errors.

The deep-seated conviction of multitudes cannot be shaken, and never will the friends of a thorough Scriptural education, which seeks, *first*, the salvation of human souls, admit that any Ragged Schools can be really fulfilling their grand design into which Romish priests are allowed to come and place a barrier between the perishing little ones and that blessed book which alone can enlighten and save. "Toleration," "conscience," "charity," "Catholicity," are imposing words. To all of those things implied by them we believe every Romanist, if consistent, is a stranger, while we doubt not that many Romanists are better than their faith. Good is perhaps done by the "United Industrial School." But *this school is in the list of the Roman Catholic institutions in the Roman Catholic Directory.*

REMINISCENCES OF A MOTHERS' CLASS TEACHER.

(*Concluded from page* 58.)

HAVING in the two previous numbers (pages 27 and 56) touched upon the formation and management of Mothers' Meetings, I now close my remarks by relating an incident that occurred in carrying out our wishes in this interesting field of Christian philanthropy. I have the greater pleasure in detailing it, because it may be considered as an instance of the influence for good that God designs our children should have over us.

It was while I resided at Bath that I met with the little incident which much impressed my mind with this view of the subject; and I was glad on looking into my desk the other day to find I had kept an account of it, as I can thus give it more correctly. In Bath I had the management of a society where a number of poor women used to pay in so much a week, to have out a certain sum when they were ill. The rule was, that when they required this money, they sent me a certificate, signed by the doctor, stating that they were ill; and as long as the illness lasted they sent to me every week for the money, each time producing this certificate. We used to meet once a fortnight to pay money, settle accounts, etc. At one of these meetings I said to a young woman, "I see, Esther, you have had money paid you from this society four weeks." She said, "Not four, Ma'am, only three: I was quite well, and in my place, all last week." I looked carefully

over my accounts, and found that money really had been paid to her name for four weeks. After much inquiry and investigation, we found that Esther's mother, a wicked and abandoned woman, had by some means obtained the certificate, presented it, and of course had appropriated the money to her own purposes. As soon as this was quite ascertained, I declared my intention of calling upon the woman, and talking to her about it. They all tried to dissuade me from this, assuring me that she was such a dreadful character, that I should hardly perhaps be safe from personal violence. However, as such a thing could in no wise be suffered to pass over unnoticed, I felt it was right to go, and after earnest prayer to God to give me a wise and understanding heart, I set out. It was with much difficulty I found her out; she lived in one of those deplorable places to be met with in all great cities, where the workers of iniquity seek in a measure to hide themselves. At last, I was directed to a little room, at the back of a very dirty old iron shop. On entering, I saw a great woman standing in the room, her hands resting on her hips, her red face and bloodshot eyes telling their own sad tale. She did not speak to me as I entered, but stared at me with the bold look of defiance. I said, "I think your name is Alice R——." She said, "I should like to know what the likes of you have got to do with the likes of me." I said, "You have a daughter, I believe, named Esther." "I wonder what business that is of yours," she said, with a terrible oath, and clenching her fist. I said, "Just now that *is* business of mine:" then taking a seat, (dirty as it was,) by way of assuring her I was not going to be *frightened* from her presence, I looked steadily at her, and said quietly, "If you had entrusted me with your money to keep for you for a certain purpose, and when you applied to me for it, you found it had been used by others in ways never intended, what would you say to me?" "Why, say you ought to have looked sharper after it, to be sure," she said. I then explained what my object was in coming to her: she did not attempt to deny what she had done, but said it was very well for the likes of me, who never knew the want of anything, to come to preach to poor folks about honesty; but still, though she kept up this kind of bravado, I saw that, as we talked on, her heart softened a little. I looked round the dark, dark, dirty room, and said, "Alice, this room is very dark, and perhaps you think what occurs in it is little noticed; but, indeed, there is a day coming, when everything that has been done, or said, or even thought in it, will be brought to light; and you will have to give an account to God for all." She clasped her hands together and said, "Then that will be a dreadful day to me. I was born and brought up in the midst of curses and blows, and I have grown up to *give* curses and blows. You think it is quiet enough here now; but if you were to come here an hour or two later, you would see such sights as you never saw before. Why, bless you, I don't think no more of knocking a man down than I do of knocking that candlestick off the table;" and as I looked at that powerful arm, I could not doubt the truth of what she said. I said, "But surely you did not bring up your child in such scenes as these," (for I remembered the girl was gentle, quiet, and modest, the very reverse of her mother.) "No, indeed, I did not," she said. "When she was too little to leave me, I kept her out of the way; and when she got older, I used every penny I could get, to pay them for taking care of her as knew the way to do it; and now I never let her come here, though I often go to see after her." "But why," I said, "did you not for her sake try and alter your home? Why did you not *then* give up your wicked companions, and bring her up *yourself* in a way you knew to be right?" "Ah!" she said, "you are a lady and don't know nothing about such people as me. I have heard God is powerful, but I *know* the devil is, and we wicked people can't get away from one another as you think we can." I said, "Just now, when you were telling me about your early life, I was thinking it really seemed as if you never had any chance of becoming such a character as you should be, but I see now that God has not

forgotten you. That little child was sent to you to awaken the voice of conscience and love in you, and if you had listened to its gentle voice, you might have saved *yourself* as well as the child." I went on speaking on this subject, and at last she wept very much, but said it was all now too late—that God was her enemy—that there was no mercy for her. I said, "Alice, you keep this window so dirty that the light can scarcely enter, and you never open it, so that the air in this room is almost stifling; but still, for all this, there *is* bright sunshine and pure air, if you would only let it come; and God *intended* them as much for your enjoyment as for mine; in the same way you surround yourself with what is evil and wicked, and must of necessity produce misery, and then complain that God has no mercy upon you." I asked her if she had ever heard of Jesus, who was so sorry for the misery of such unhappy persons as herself, that He came into the world on purpose to save them. She said she had heard about that, but she knew He didn't mean her. When I rose to go, she said, "It seems to me that your's must be the first kind voice I have ever heard, but I shall never, never hear it again, for you must not come here; this is no place for the like of you." "Then why," I said, "do you not determine to get such a home for yourself as I might come to?" but she merely shook her head, and said, "Ah, you don't know nothing;" and we parted.

I dare say the thought will strike other minds as it did mine, when afterwards thinking over this, what a wonderful influence for good this little child was intended to have over the poor mother; it seemed to awaken in her a better nature than she had ever known before; it was, as the Bible expresses it, her day of visitation; and if she had only permitted herself to come entirely under its influence, she might have been saved both for time and eternity. In her earnest endeavours to instruct her child in what was true and right, she would have found it out for herself; and instead of the poor fallen creature I found her, she might have been a useful and valuable member of society. God has so wisely and kindly implanted in our minds that feeling towards our children, that we value and strive to obtain what is good even more for their sakes than our own. We should feel thankful for this; for whatever makes us hate sin and love holiness is a great blessing.

M. B.

THE CRIPPLES' HOME, HILL STREET.

A VISITOR to the London Ragged Schools may perhaps have noticed a number of physically and mentally infirm children among the scholars there congregated. Pallid faces, sunken eyes, strengthless sinews, and every other sign of premature age, unveil fearful secrets of the dissipated habits of their parents, or of the foul vapour engendered in the hovels which they dignify with the name of home. In our schools may be found the semi-idiots; but a still more numerous class are the "halt and the lame:" for, though a Byron may occasionally be a cripple from childhood, yet the children of the lower classes undeniably present a higher percentage of this infirmity than the wealthier classes.

Under-feeding is a fruitful cause of this disorder—the limbs being thereby rendered weak, and unable to bear the weight of the physical structure, especially in those years when rapid growth is the great law of the physical system. Another source of the calamity is traceable in the earliness of the period when the offspring of the very poor are sent into the world to add to the earnings of the family. The Report on Education, annexed to the Census of 1851, assumed that children should remain at school until they attain the age of fifteen years. Yet the celebrated William Hutton of Birmingham, who commenced his career of diligent labour before he had attained eight years, presents but a type of the age when the children of the poorer classes enter the labour market. Nor, when considering the causes

of lameness, must that fruitful source, bad nursing, be forgotten. For whilst poor, but industrious mothers are engaged in domestic work, or in charring, and other occupations which lead them from home, their infants are too often entrusted to the care of elder children, and thus repeated falls become almost the first incidents in the life-history of the classes who mainly compose Ragged Schools. Hence, we need not search the records of our hospitals for cases of spinal disease, as the homes of the poorer classes will furnish too many instances of that disorder in its worst form. Under these adverse circumstances, we are astonished that our schools do not furnish more illustrations of the first incident in the life of Mephibosheth, the son of Jonathan, of whom we read, "he was five years old when the tidings came of Saul and Jonathan out of Jezreel: and his nurse took him and fled, and as she made haste to flee, he fell and became lame?" Not indeed until "Public Nurseries" are thoroughly acclimatised may it be anticipated that lameness from this source will cease.

Remembering how much lameness prevails amongst the children of the very poor, the saddest of questions is presented, namely, What can possibly become of cripples in maturer years, necessarily unfitted as they are for those pursuits which require much physical strength or continuous labour? This inquiry more especially affects our female cripples: for, unfitted as they are for domestic service, and with a labour market over-crowded by those who possess greater bodily, and, it may be, mental vigour, their future is so dark, that the question is at once suggested, How are they to be precluded from becoming the pests of society?

The Committee of the Hill Street Refuge have recently commenced an effort to reach the claims of "the halt and the lame," a class to whom our Divine Master doubtless referred especially when he said, "The poor ye have with you always." Unable to enlarge their premises, they have taken a house two doors from the present Refuge, and a private entrance to which is secured by a door in the court-yard which separates the Refuge from the Laundry. Over the street front, the name "Cripples' Home" is inscribed. It scarcely, however, needs this advertisement; for whenever the inmates leave it for their daily exercise, the *gamins* of the district, with the love of fun native to their class, shout out, "There go the cripples!" Very amusing this to the passengers—not quite so to their youthful victims.

During a visit to the "Cripples' Home" in February last, we found that ten girls had been already admitted; and that another, labouring under chronic scrofula, had been sent to the "Metropolitan Sea-Bathing Infirmary," at Margate. The Home is capable of accommodating sixteen inmates, the number it is intended to receive, should the Christian public enable the Committee to fulfil their praiseworthy design. Of the seven inmates, 2 had attended George Street, 2 Huntsworth Mews, and 2 Edward's Mews, Ragged Schools; so that the "Cripples' Home" affords sufficient evidence that it is another of those healthy offshoots for which the Ragged School system has hitherto been so remarkable. Of these poor girls, two are fatherless; two motherless; and another an orphan; thus adding another claim to the sympathy of the Christian philanthropist. Five labour under severe spinal disease, occasioned by falls during childhood; the lameness of another was caused by carious foot-bone; and another was crippled by long continued rheumatic fever. The remainder were debilitated by scrofula—that frightful legacy of bad living and impure air. They were of the average age of fifteen; the oldest having attained the age of seventeen. Before their admission into this Home, two had been notorious mendicants; plying their craft as cunningly as successfully; and all had been rescued from scenes of vice and misery.

We were struck with their diminutive stature,—one girl especially, aged ten, was so dwarfish in size as to lead the visitor to suppose she had not attained her sixth year. The countenances of most were marked by that

langour which is the natural language of constant physical pain: and the eye showed little of that lustre which is the dower of youth. By the side of many their crutches were lying, as most are unable to walk without such a mechanical aid. With signs so speaking as these, it did not need the assurance of the matron to convince us that these poor cripples were unfit to contend in the common field of labour, and must therefore find an asylum in the workhouse, unless they are taken by the hand of kindness and shown how to labour, quietly, yet in hope, for their daily bread.

We were particularly struck with the aspect of one poor cripple, whose crutches were lying at her feet, with every sign of wasting debility; the pervading air of resignation made her remarkable amid a remarkable group. When we inquired, "Who is the best girl?" the inmates unanimously shouted out the name of the orphan, H. G., this unbiassed jury thus confirming our own verdict. Never making her extreme weakness an excuse for idleness, she affords a striking illustration of what can be effected by industry under difficulties. But what is most encouraging, by self-denying love she has won the love of her companions and patrons. Often has she checked those occasional outbreaks of temper which are the most trying episodes in Refuge history; and there is every reason to believe that her love to all has sprung from the truest source, love to Christ. And yet this poor girl, prior to her admission into the Refuge, was a notorious beggar, knowing all the tricks of that lucrative calling, and plying all the arts of deception successfully; for hunger was her tutor. As we regarded her affectionate yet modest demeanour, and gave her one of those texts for which she always asks the visitor, we inly thanked God that he had suggested to his servants the propriety of affording a home and the prospect of a livelihood for one so deserving as this poor orphan cripple.

Unfitted as are the inmates of the "Cripples' Home" for domestic labour, they are not permitted to remain idle, for the Committee have too well learnt the great lesson, that in a world where all work, idleness—physical or mental—is sin. Hence the inmates of the Refuge are employed in the manufacture of straw hats and bonnets, under the direction of a competent instructor. These they already make very neatly and expeditiously. This trade has recently assumed a commercial aspect, for the Committee have been enabled to enter into a contract with the Marylebone Workhouse to supply it with straw bonnets. An additional impetus has also been received through an order from the Ragged School in Crescent Place, Brompton, not the last order the Committee trust they will receive from such institutions. Thus, these poor cripples are not merely reclaimed from vice or misery, but, as in all well-conducted Refuges, they partially defray the cost of their own maintenance, and thus help to solve the great problem, How can Refuges, expensive as they necessarily are, be adequately supported?

Of very little comparative use, however, would this be, if, with the physical needs tended, the inner life were neglected. Happily, however, the spiritual interests of these decrepit ones are sedulously regarded. The open Bible points to Him who is at once the Priest and the Sacrifice. When we tested them, their replies indicated that, with a competent knowledge of Scripture, some had—reaching beyond the mere letter,—imbibed the spirit of its benign teachings. Thus by faith in the blood that alone cleanseth, this crippled sisterhood may echo the words of the quaint old rhymester Cheare—

> "If comeliness I want,
> Christ's beauty I may have;
> I shall be fair, without compare,
> Though *crippled* to my grave!"

Surely, then, a scheme like this, in its very infancy, and therefore needing the hand that can cherish, deserves the assistance of those who feel for physical weakness in its worst form, and that, too, united with extreme penury. A want, which a glance at the Ragged Schools in Westminster alone will

force on the attention, is thus attempted to be supplied; and it merely needs the fostering care of those who would imitate the man of Edom, who in the hour of his affliction exclaimed, "Feet was I to the lame," to render the experiment an accomplished fact.

During our visit, a good Samaritan sent a pair of crutches—a most acceptable gift—as his donation. But, with a heavy debt, in part occasioned by the adaptation of the premises as a "Cripples' Home," pecuniary aid is essential to the success of the experiment. Candidates whose cases have been tested await admission; there is ample room for them, but the funds are wanting;—need we say more?

Benevolent as is the scheme, the founders of the "Cripples' Home," after all, but copy the example of Him who healed the diseased body as well as the diseased soul, and who fed before he preached. Of the many miracles of healing Christ performed in the days of his flesh, none are more alluded to than those which concerned the "lame and impotent folk." As if that heart of love beat quicker when He regarded their dark present and still blacker future, the Great Physician caused the shrunken sinew to become lithe, and the lame walked erect and free. Hence, when the Baptist sent his disciples to ask whether He was the very Christ, in the comprehensive reply returned was this, "The lame walk." Nor is this all; for the "Cripples' Home" faintly adumbrates that blessed era, when the prayer echoed by the faithful in all ages shall be answered, "Thy kingdom come." For among the bright incidents which are predicted to illustrate the millennial age, not the least remarkable is this, "The lame shall leap as the hart!" God speed then this, and every effort which gives a fore-glimpse of that "morning without clouds!"

SHOULD THE SEXES BE EDUCATED TOGETHER?

A DOCTRINE is now maintained in certain quarters that there is an impropriety in having both sexes in the same school, and many, otherwise sensible people, hold up their hands in a sort of holy horror at the mere idea of such a thing, apparently quite forgetting that nature designed these children to associate still more intimately in subsequent life.

Charlotte Elizabeth, who often writes eloquently, and always sensibly, has the following:—

"Parents do wrong to check, as they do, the outgoings of fraternal affection, by separating those whom God had especially joined as the offspring of one father and one mother. God has beautifully mingled them by sending now a babe of one sex, now of the other, and suiting, as any careful observer may discern, their various characters to form a domestic whole. The parents interfere, packing the boys off to some school, where no sober influences exist to round off, as it were, the rugged points of the masculine disposition, and where they soon lose all delicacy of feeling peculiar to a brother's regard, and learn to look on the female character in a light wholly subversive of the frankness, the purity, the generous care for which earth can yield no substitute, and the loss of which only transforms him who ought to be the tenderest preserver of woman, into her heartless destroyer.

"The girls are either grouped at home, with the blessed privilege of a father's eye still upon them, or sent away in a different direction from their brothers, exposed, through unnatural and unpalatable restraints, to evils perhaps not so great, but every whit as wantonly as the others.

"The shyness, miscalled retiring modesty, with which one young lady shrinks from the notice of a gentleman, as though there were danger in his approach, and the coquettish air, miscalled ease, with which another invites his notice, are alike removed from the reality of either modesty or ease.

"Both result from the fictitious mode of education; both are the consequence of nipping in the bud those sisterly feelings that form a fair foundation for the right use of those privileges to which she looks forward as a member of society; and if the subject be viewed through the clear medium of a Christian principle, its lights will become more brilliant, its shadows more dark, the longer and closer we contemplate it."

NEWGATE.

THE following very interesting Report of the Rev. Ordinary of Newgate, presented to the Court of Aldermen in January last, touches upon several questions of much importance, especially when reformatory rather than punitive institutions are occupying the serious attention of the philanthropist and the legislator. We do not think it needful to apologise for inserting it *in extenso*. Its own intrinsic value will commend itself, as well as its esteemed author, to our readers.

To the Right Honourable the Lord Mayor and Court of Aldermen.

MY LORD AND GENTLEMEN,

In presenting to you this year a Report of the Jail of Newgate, I think it quite as desirable to leave statistics out of the question, for the removal of so many prisoners that used to be tried at the Central Criminal Court to the courts of Quarter Sessions around the metropolis, as well as to the Middlesex and Westminster sessions, so reduces the number at this prison that inferences drawn from the prisoners at Newgate as if they indicated the crime of the metropolis must be fallacious, except with respect to those crimes for the trial of which around the metropolis this court has exclusive jurisdiction.

I shall on this present occasion draw the attention of the Worshipful Court, not so much to the causes of crime in the metropolis, upon which, on past opportunities, I have said much; as I should wish to point out to the Magistrates what are the effects of imprisonment. For I think these present a subject for profound consideration, and are a matter of very great importance, not merely to the nation at large, but to a numerous and comparatively helpless body of our fellow-creatures. My own feeling has been for several years growing, as my experience has become more extended, into a strong persuasion that we now have a vast deal too much imprisonment.

In these remarks I am not speaking of imprisonment for daring outrages against personal security, nor for unblushing attempts at plunder, for burglary, forgery, rape, highway robbery, or murder. Right-minded persons can have no sympathy with such offenders, except that Christian pity which would endeavour to persuade such criminals to repent of and repair as much as possible the wrongs they have committed.

But while there have been, during the last twenty years, the most commendable efforts made to improve the construction, management, discipline, and dietary of prisons, there has been also in my opinion (and I wish in this to speak for myself only) a mistaken zeal on the part of Parliament to multiply petty offences. I am not lawyer enough to enumerate the immense catalogue of crimes which have been thus *hoc-volo sic-jubeo* created, but I have been many a time pained to the heart, as well as astonished, to witness the effects of these most pernicious petty enactments.

The suppression of the cry of "sweep" in the streets makes the west end of London a great deal more quiet; but the poor sweep's boy, who perseveres in his use of this cry, and is unable to pay the fine imposed for his offence, is committed to prison in default. He becomes, for the sake of a quiet street, initiated in thieving; he is taught the usefulness of his art for entering houses or chapels by the flues or chimneys, and eventually is converted into an expert burglar, to the terror of the same quiet streets, and I think to the confusion of such unwise legislation.

A boy, in the thoughtlessness of childhood, throws a stone, breaks a window or not, is fined, then imprisoned by default, learns tricks of dishonesty, comes a second time to prison, is sent to a refuge, apprenticed, quarrels with his master, who will not let him go to plays, buys a pistol, shoots his master, and eventually is executed at the Old Bailey.

When the legislature passed the law that made the cry of "sweep" in the streets an offence punishable by fine or imprisonment, or when the same result took place for throwing a stone, no one contemplated such effects from the brief imprisonment inflicted, as led, in one of these instances, to a serious burglary by entering the house by the chimney, and to the death of the other for murder at the usual place of execution for the metropolis. But both facts are of importance, as indicating the powerful tendency an imprisonment for a slight offence has in producing a state of mind that ended in two of the most serious crimes against the peace and security of society; and they seem to me to point out that it would be far better, for a first offence of such a trivial character, to adopt some

other mode of punishment rather than imprisonment, by which new mode we might neither "spare the rod," nor "spoil the child."

In the list of new offences, which years ago were not offences by enactment, may be found ringing door-bells in the street, blowing a horn, shaking a mat, telling a falsehood about a sailor's register ticket, stealing a turnip, an egg, a penny, a comb, under circumstances of great temptation, by a mere child, trundling an iron-hoop, sweeping mud down a gully-hole, getting drunk, impertinence in a cabman or conductor of an omnibus, insubordination in a workhouse, etc., all of which are a fertile source of mischief in the metropolis, by reason of imprisonment. Scarcely an Act of Parliament passes on sewers, nuisances, poor law, watching, lighting, water companies, dock or gas improvements, but that new offences are created, to add to the already burdened prisons. The result is, that a fresh supply of persons springs up, ruined in character by imprisonment, and reckless by despair of ever recovering their position in society, who rush madly into crime, and become formidable and dangerous to the community.

One consequence of crime is a penalty not inflicted by the law, but by the forfeiture of confidence, which almost invariably follows upon imprisonment wherever it is known. The loss of position in society thus produced frequently entails a much severer punishment than that imposed by the law. Persons damaged in character lose their employment. Want engenders evil thoughts, and slight temptations suffice, where the mind is willing, to lead into crimes that are followed by results still more disastrous. And when the greater part of these evils may be traced to the intimacies formed in prisons, the only reasonable conclusion to be drawn from this state of things is, that every humane suggestion should be listened to, and every possible means adopted, to spare, if possible, a first imprisonment.

In the best regulated prisons in the empire a great deal that is corrupting and depraved takes place. In the most rigid enforcement of the silent system, where men see each other without being allowed to speak, evasions of the discipline will take place, and mischief will be communicated when least suspected. If the statements of prisoners be believed, they will even in prisons constructed on the separate system, each kept apart from the rest, contrive to impart intelligence, and elude detection. No governor of a prison is more sure to be deceived than he who thinks he is not deceived by these artful, ingenious, and depraved men.

But it is in prisons where neither silence nor separation is enforced, and where they cannot be carried out, that the greatest contamination and corruption are effected. The conversations in which thieves delight to indulge, of their daring exploits, of their dexterous entries, hairbreadth escapes, their hardened deceitfulness, their monstrous lies and inventions, are detailed into willing ears, and their hearers too often become apt pupils. Notwithstanding the classification of prisoners to a certain extent, and the most marked separation beteewn known and unknown offenders, those brought as inmates for the first time are and must be more or less exposed to these inconveniences. And when we know that these things are so, the results from a first imprisonment cannot be too closely watched, nor, I think, too carefully avoided.

Juvenile delinquency presents features that require treatment of the most difficult kind. A large number of children are born and brought up in the courts and alleys in all parts of the metropolis. Many of the parents are regardless of the habits and education of their offspring. Instead of availing themselves of the schools instituted by benevolence for the instruction of destitute children, they let them run wild about the streets, procuring a subsistence in any way that suits their taste. Badly fed, ill clothed, uninstructed in the great duties of religion, they become unscrupulous in their measures, and are easily seduced into the paths of vice and crime.

Young girls of the description referred to become a serious evil in the seductions they effect, and in the influence that their pernicious vices hold over boys of their own age, without the restraints of morality and purity. These girls do not so much become the inmates of a prison, as they become the companions of those who live by dishonesty. And there are few lives more demoralizing than the lives of such persons as get their living in the street. Exposed as they are to temptations of every kind, having in too many instances no settled home, passing a large portion of their leisure in beer-houses, and there associating with the refuse of society, one imprisonment makes the beggar, the shoe-black, the costermonger of to-day, to become to-morrow an expert and dexterous thief.

I do entertain a hope that the mea-

sures adopted recently, of striving to reform these parties by education and by industrial training, will have a happy effect on this wild and insubordinate tribe. But I am not so sanguine of this or any other plan, as to expect there will not be sad and grievous disappointments. Habits of dishonesty are eradicated with great difficulty, and relapses into crime after considerable abstinence are sudden and not unfrequent.

But among first offenders, while there is much to dread from the corruption of a prison, and the loss of character connected with imprisonment, there also is much that is satisfactory. During the present year we received two hundred prisoners from the Middlesex House of Correction, who passed through their punishment in Newgate, and gave me additional means of observation on their conduct, motives, and intentions. The daily service in the prison has a decided and salutary influence on many. As far as we can judge of what is in the mind by what is said and done by individuals, many instances of sincere penitence are found among prisoners. Generally speaking, in Newgate seven out of eight do not return to the same prison again. And if we include all whose subsequent history we can get to know, considerably more than one-half never come more than once under the fearful penalties of the criminal law.

There must be therefore a great deal of good done in prisons, but there is much evil also done by the present system. The point to be aimed at is to increase the good, and as far as possible diminish the evil effects of imprisonment. The good that is done in prisons is for the most part among them who are brought in for the first time. These parties come from a class of the community to whom imprisonment is a severe privation. In food and clothing and lodging, as well as in associations, they suffer considerably. They have left a comfortable home, respectable connexions, and lost their liberty, which, to many, is in itself a heavy calamity. Besides these matters, they are lowered in public estimation, a certain measure of confidence is forfeited, and future employment is difficult to procure. Upon these prisoners, as far as I can observe the real effects of imprisonment, I think the services of religion have a soothing and beneficial tendency; the hopes held out to the truly penitent encourage them; and in silence, sadness, and with a firm determination not to expose themselves to similar troubles, nor, by Divine aid, to fall under the power of the same temptations, they leave the scene of their punishment and shame with that spirit that induces them never to return. As far as the jail of Newgate is concerned, the number that return no more to this or any other prison, as far as we know, exceeds one-half. To the jail itself, as I have before said, seven in eight do not return, and about the same number are traced to other jails. I leave, therefore, a large margin in saying that more than one-half of those committed to Newgate do not return to habits of crime.

The more this class of prisoners can be kept in perfect silence, and, even better, can be imprisoned apart from each other, the better is the impression likely to be produced by confinement. Every means therefore ought to be taken to provide for such offenders such conditions of imprisonment, that they may not be corrupted by the base and pestiferous conversations of habitual thieves, nor have the salutary influences of religion extirpated by the offensive and profane language of scoffers and infidels. I think a great deal more might be done in many of the prisons of the kingdom, in preserving and keeping apart from moral contagion those who are for the first time introduced into the severities of imprisonment, and in our own among the number.

But I think it is even more important to try and point out by the effects of imprisonment where and why the present system fails. Sir Humphrey Davy somewhere remarks that several of the most important discoveries he made arose from a close attention to his experiments that failed. The same remark applies to imprisonment. It will be by the careful consideration of how and why imprisonment fails, we shall arrive at that knowledge of this important subject which is demanded for the public good.

Imprisonment fails among many of the juvenile offenders, and the reasons of this failure are several. The manner in which these children have been brought up has much to do with the unfortunate result of their imprisonment. When, for some little offence, these parties are brought for the first time within prison walls, they exhibit great terror and dismay, which indicates the deterring effects of prisons on the mass of the population. Such terror soon wears off. They then find themselves fed regularly at stated times (to them an entire change); they are compulsorily kept clean; their bedding is sufficient; if ill, medical attend-

ance is at hand. They are therefore positively improved by their punishment; and could they be allowed to run in and out at pleasure, they would, I am sure, become voluntary inmates for a large portion of their time.

The same parties have not suffered in reputation by their imprisonment. The kind of employment they follow requires no character. In their sale of oranges, nuts, fish, fusees, or in their occupation as shoe-blacks, they have no difficulty imposed by their degradation. Among whom they live, in fact, the shame of imprisonment is unfelt. They have no scruples of religion to restrain them, for they are destitute of any such feeling; and all the salutary terror that the outside of the jail inspires is in a great degree lost as soon as they become prisoners.

To persons experienced in the character of this class of the community, the failure of imprisonment in effecting a reform is a matter of no astonishment. When brought within the walls of a prison, they rapidly become much worse. The exciting life of a thief attracts them; the dexterity required pleases them; to its shame and degradation they are insensible. Its pleasure and profit outweigh every other consideration. And the explanation is before you, why for thirty or forty times these urchins are imprisoned; and the secret, or rather the reason, why incarceration fails is palpable. You cannot, in fact, punish such boys. Your dietary is an improvement on their mode of living; and nothing you can inflict will degrade them. The mind within cannot be reached by shame, nor the body by abstinence. They are brought up in such a precarious and hardy manner, that public feeling and common propriety will allow of none to be so kept in a prison as they are fed out of its walls. I am greatly in hopes that long periods of imprisonment with this class, and the employment of that long interval in industrial pursuits, may have a happy effect; but I have great doubts that many will prefer (for some years at least) their evil courses to their reformed habits. The sending of such persons abroad after their probationary imprisonment adds greatly to the hopes of their doing well; and at least takes away the fear of their again becoming troublesome to the community here. Imprisonment fails also with many who have made dishonesty a means of livelihood; and the reasons that apply here to account for this defect are of a character much different from the other, though to a great extent the other reasoning applies.

A regular London thief has by his life become in a great degree spoiled for the useful purposes of society. The degraded habits of this class are in a considerable degree unknown. The most uncomfortable lodgings, in the narrowest alleys, and in the dirtiest houses in the metropolis, are their habitations. No one who has not visited these abodes of misery can conceive the intense poverty, and the utter degradation, in which these parties live. It will answer no beneficial purpose to unveil these scenes. It suffices to say that there is no poverty so severe, and, in many cases, no sufferings so hopeless as those endured by the lowest class of the dishonest population. They are not, except in extreme sickness, fever, or pestilence, burdensome on the poor-rate. Their pursuits are incompatible with the visitations of relieving officers; and they pine and suffer a great deal more than the community, by the plunder of whom they live, are aware or believe.

Out of this class comes a number, who, feeling the miseries they endure, seek refuge in the asylums in different parts of the metropolis. Every one, as a matter of course, puts the best face on his professions, and, by assuring the benevolent friends of the discharged prisoner that they are tired of a life of crime, and are sincerely sorry for their past misdoings, they disclose little of those scenes of misery that have been their instructors; and I feel assured that many, thus driven by circumstances and suffering into refuges for the destitute, really repent and reform, especially if an opportunity be afforded them of so doing in a foreign land. Could we punish like this in a prison, but that humanity and mercy forbid, a similar result would be produced. But impenitent offenders come many times into prison, and while in prison are quite as well off as ever they were in their lives. The restraints they dislike, and compulsory cleanliness; but in the main matters, food, lodging, and clothing, imprisonment improves the latter class of offenders.

With the more successful depredators, such as the swell-mob's man, the dexterous burglar, the bands of forgers, and men who deal in or circulate forged bank notes, imprisonment is not a benefit, nor can they be liberated with safety to the public. Sentences of great severity are often passed upon these and other

offenders; and properly so, not so much to benefit the criminal as to deter others from committing the same crime. Hence, among men sentenced to penal servitude, or to long periods of transportation, there are many not merely capable of being reformed, but most anxious to be permitted to show their sincerity in a place of trust. These men are not benefited by imprisonment. It is a severe time of privation and suffering to them, and society was not again injured by this class when in past days they were sent to Australia as soon as practicable, and allowed to act in the colonies as servants to the settlers, and procured a subsistence for themselves. Many of such men prospered in times gone by, and became wealthy and respectable. Generally speaking, they largely employed convicts; but they had discretion to ascertain whom they could, and whom they could not, with safety engage.

The great complaint that arose in the colonies from the liberation of unreformed convicts has resulted in the abolition of the custom of sending so many abroad, and the adaptation of the old system to this country, by the liberation of convicts on what are termed tickets-of-leave. I cannot but think this system is sound in the main features, but it wants several modifications. For instance, not a day should be taken off a sentence until the offender gives evident and palpable proof that his habits and motives are reformed, and that he is anxious to lead a fresh life in honour, honesty, temperance, and truth. This ought to be an indispensable preliminary.

It would be much better also if, on their liberation, they had a master to go to. They might be compelled to stay for a given time with a master, and their liberty be forfeited if they left such employment without the permission of a magistrate. If it were known that a given number of penitent offenders of different trades could be had by application, and it were made worth while the master's care, I do not think there would be a scarcity of applications. But they who applied should never choose their men, or collusion would be experienced, and great evil be the consequence. If this were allowed, many a sentence would be nullified.

These remarks spring from a careful examination of the motives that have induced convicts, favoured with a ticket-of-leave, to commit offences that have brought them again into Newgate. The causes of this relapse have been either the want of a real spirit of contrition for their former offences, or the pressure of great and extreme poverty. Artful men will always assume the appearance of penitence, if penitence serves their purpose. They will just as readily pretend to be religious, as they will pretend and come in the name of another person to procure money or liberty. The common remark, that the greatest offenders are the best conducted men in jail, springs from this principle—they assume that habit which best serves their object. I do not think there is any remedy against this great evil. All who have to deal with criminals must expect to be occasionally deceived, and the best and most useful persons are liable to this error; nor can they carry out principles of benevolence without it. We must not condemn a system because there are a few failures, but must exercise more caution as to the parties liberated, and their prospects when set free.

In cases where extreme poverty has driven, or seems to have driven, ticket-of-leave convicts into a renewal of dishonest practices, the poverty has occasionally been from the want of those habits of regular labour in early life, which is so common among costermongers, cads, and runagates, out of whom a large number of regular thieves come. A very few failures to procure employment discourage these men. If they easily get work, and that not very hard, with good remuneration, they go on aright; but when employment fails, they speedily relapse into their old habits, and again become committed. A great deal of this might be obviated by making it a preliminary to the granting of a ticket-of-leave, that for six or twelve months, at the least, some one would provide labour and occupation. If, after so doing, relapses should occur, the man ought to be treated as an incurable thief; and if the good of society justifies the deprivation of liberty, the proof of the habit of incurable dishonesty demands the perpetual sacrifice of liberty. Were the habit of crime made a separate charge against an offender, and certain legal evidence made satisfactory testimony of the existence of such habit, men would not find it worth their while to steal, because it would lead to hopeless captivity.

More legislation and a different system of treatment are required for habitual crime. Whether you look at many prisoners in our houses of correction, or convicts in the government prisons, dock

yards, or public works, you have just the same classes to deal with—first offenders, and criminals by habit. The first offenders require to be carefully watched, that they do not by their prison intimacies become habitual thieves. With this additional strictness, by the improved construction and discipline of prisons, all is now done in the best prisons with regard to this class that can be done. Care on their liberation should be, and is, taken in many (I may say in most) cases to provide against relapses into crime from want of employment. But with respect to habitual offenders, we require an entirely different system of treatment.

I think (let me however speak for myself only) that habitual crime should be made a distinct and separate charge, should be made capable of proof, and the treatment of such persons should be a thing of itself. Who are the habitual thieves of London—the pickpockets, the plunderers of warehouses, the burglars, the robbers of jewellers' shops, and the dexterous swell-mob men? Generally speaking, they are a class of men without regular habits of labour, without the least notion of economy, to whom money does little or no good, and whose love of adventure, of idleness, and of pleasure, are their leading passions. A sentence that expires by lapse of time does not alter one of these habits, nor does it change one of their principles. Imprisonment does not, generally speaking, improve them. They come in hardened, and go out crafty. Now the way to treat them, I think, is this:—Being convicted of being habitual thieves, they should be kept in custody until they were reformed, or professed to be reformed, and until they gave evidence in their conduct of their full purpose to change their life. They should then be provided with employment, either by themselves, their friends, or others, and should be always liable to be sent back to prison under their former sentence, under proof of dishonesty.

This would give such a powerful hold over them that they would find honesty the best policy, and by mere self-interest reform, at least externally. They would in the mean time be taught the great leading truths of Christianity, and, if possible, inspired with those high and powerful motives, by Divine help, which constitute the only real reform from ways of evil. I am not very sanguine of many complete changes of character among habitual thieves. But there always will be some, especially when by sharp poverty and distress they are brought down to extreme want.

I take the liberty, in conclusion, to draw attention to the great loss there is, in our present mode of imprisonment, of what I will call *skilled labour*. I take a column, describing the occupation of prisoners, quite at a venture, and find in it a farm bailiff, a brass-founder, a baker, a clerk, a stick-dresser, a jeweller, a stableman, a sawyer, a shoemaker, a coppersmith, and a carpenter. What employment is given to these men corresponding with their occupation in life? Their wages are destroyed by their incarceration, and the destruction of this property is one of the first effects of imprisonment, when it falls upon such persons in full employment. Such a man was earning enough to keep his family in comfort and respectability; but the moment he enters prison his wages cease, his family becomes a burden to others, and he himself must be supported in prison by the revenues of the country.

Supposing, which in a large number of cases may be shown to be the fact, that some strong public reason demands the imprisonment of a skilled labourer, or mechanic, could not some means be devised to make the most of, and turn to the best account, the labour and leisure you thus possess? This is done at present to some small extent, but nothing like to that degree of which the case is susceptible.

The family of a man thus skilled and deprived of his liberty for his crimes and vices should not be lost sight of. They are a part of the question, and sometimes the largest part of the real punishment. They are suddenly thrown into destitution. Their few articles of furniture, bedding, or books are forthwith sold to provide for the useless defence. In a few weeks they are the inmates of a workhouse. This, in the opinion of many, is a satisfactory resting-place; but next to a prison some of the associations formed in a workhouse are most to be dreaded by the thrifty and industrious. The evil of losing skilled labour in a prison does not always end there. The public have to support out of different funds, from the same pocket, the man and his wife and family. And while the man is losing his skilled labour, and learning much that is really injurious in the prison, his family lessen their importance, and lower the standard of morality and honour in the workhouse. Suppose, in addition to these considerations, that the imprisonment is for some insignificant and comparatively trivial

offence, the unseen injury inflicted on the family, and the unnoticed loss of the skilled labour of the man, constitute an injury no way to justify its infliction for a loss so small as that of some prosecutors. At all events it furnishes strong grounds for considering the impolicy, if not the injustice, of many first imprisonments. I think, more towards the suppression of crime is to be done by avoiding these for small offences, than by the costly and uncertain attempts at the reformation of discharged offenders.

I remain, my lord and gentlemen, your faithful and obedient servant,

JOHN DAVIS

Correspondence.

INDUSTRIAL DEPOT.

To the Editor of the Ragged School Union Magazine.

SIR,—The opinions and suggestions of your readers would be very valuable on the following proposal. It is proposed to establish a central depôt for the sale of all work done in Ragged School industrial classes, for the supply, at the lowest prices, of all materials, such as books, paper, stuff for clothing, etc., and other things required in the schools, and for securing a focus or centre of information upon all points connected with the industrial work, or the supply of such school materials. A properly qualified agent would, of course, be required for the superintendence of this depôt; and before any further consideration is given to the subject it will be an advantage to receive replies to the following questions, as well as observations upon the proposal in general:—

1. Where would be the best locality, the City or at the West End? The former might be more central, but larger sales of work would be made at a shop west of Exeter Hall. Would a stall in a bazaar be a suitable place?

2. Would such a depôt facilitate arrangements for allotting the different kinds of work amongst the schools, so that whilst one school supplies the others with shoes, another might make the clothes, and a third the carpenter's work, etc.?

3. Would there be sufficient custom to support a small printing establishment, worked by Ragged School boys, and connected with the depôt or actually on the premises?

Yours, etc., J. M.

Poetry.

THE LOST FOUND.

Lo! a servant of the Lord,
Whilst wandering to and fro,
Feeding, clothing, teaching, blessing,
The helpless here below,
In a bread-less, bed-less hovel,
Not on a barren wild,
But in a wealthy city, found
A little starving child.

"Go, bring thy parents hither, boy,"
The good man cried—anon.
The child turn'd up a face, to see
Would melt a heart of stone:
"Alas! I have no parents, sir,"
The little trembler cried;
"For my poor mother broke her heart
The day my father died.

"A fever fit came over him,
Which left him helpless, blind,
Death took him, and my mother felt
She could not stay behind.
She kiss'd me, and she bless'd me,
Then went her heavenward way,
And left me in a friendless world,
To beg from day to day."

Then said this servant of the Lord,
"Come from the cruel cold,
Poor little, shivering, shorn lamb,
Into a Christian fold.
We will feed thee, clothe thee, teach thee
To read, to work, to pray;
And we will make thee sure, poor boy,
Of three good meals a-day."

Oh! had you seen the flush of joy
That brighten'd o'er the cheek
Of that poor starving orphan boy,
When, with a painful shriek,
He shouted, "Tell me, do I dream—
Or did you really say,
Kind sir, that you would make me sure
Of three good meals a-day?

"I care not how the winds may blow,
Or how the rain may beat;
I care not though the cruel frost
Should bite my naked feet;
Again upon the hard cold earth
My weary head I'll lay,
Unmurmuring, if you make me sure
Of three good meals a-day.

"No more heart-eating hunger
Shall tempt my hands to steal,
For leave to sit beside a fire,
Or eat a guilty meal.

No more I'll join poor orphan bands
Who break the laws, that they
May share a prison-bed, and get
Three hearty meals a-day."

Think, think of this, ye ladies fine—
Of this, brave gentlemen;
I do not wish the gall of blame
To stain my humble pen.
But oh! think of the poor, and know,
The treasures of the skies
Are Widows' mites, and Pity's tears,
A Mercy's gentle sighs.

When o'er the face of nature sweeps
The wintry winds so wild,
When ye are warmly clad, oh, think
Upon the ragged child!
When tables groan, then think upon
The heart that breaks for bread:
And when the blazing fagots burn,
Think of the houseless head.

Ragged School Rhymes.

Notices of Meetings, etc.

WINDSOR.

The Annual Meeting of the Windsor Ragged School was held in the Town Hall, Windsor, on Tuesday Evening, January 30th.

The Hon. and Rev. Lord W. Russell, Canon of Windsor, occupied the Chair; and on the platform were the late Mayor, the present Mayor, the Rev. Mr. Turner, Mr. Williams of Eton, and other gentlemen of the town and neighbourhood of Windsor.

Notwithstanding the severity of the weather the meeting was well attended, and great interest seemed to be felt by all present by the facts detailed in the Report, and by those who addressed the company. The Report spoke of much improvement among both boys and girls, in conduct, cleanliness, and docility; but sadly lamented the paucity of teachers for the Week Evening School. The Committee expressed deep thankfulness to Almighty God for past services, and determined to persevere in their humble but praiseworthy exertions.

The Mayor moved the adoption of the Report in a few very sensible and appropriate remarks. This was seconded by Mr. William Locke, who described the progress made in the great metropolis in Ragged School operations, and gave some results which had come under his own notice. The Rev. Mr. Turner also spoke; and Joseph Payne, Esq., who was as humorous and pithy as usual, making his audience laugh and weep by turns. Thanks were voted to the noble Lord, and the Doxology and Benediction closed the proceedings.

UNION MEWS.

The eleventh Annual Meeting of this school was held on the 5th of February. Alderman Sir R. W. Carden presided, who, in his address, showed the true policy of assisting such institutions rather than of complying with the demands of mendicants; for the latter encouraged, whilst the former struck at the root of the evil.

By the Report, it appeared that the operations of the school had been very successful during the past year. The attendance at the Infant School averaged 73; the Boys' and Adults' Night School, 21; the Tailors' and Shoemakers' Industrial Classes, 12; and the Girls' Night School, 17. The Sunday School was attended by 42 boys, 29 girls, and 35 infants. A Class for Male Adults, a Penny Bank, and a Mothers' Meeting, had been commenced with satisfactory results. The income for the past year amounted to £179. 6s. 4d.; the expenditure to £210. 16s. 8d.; leaving a balance due to the Treasurer of £31. 10s. 4d. The Meeting was addressed by the Revs. Dr. Archer, A. Johnson, T. Lynch, and R. Redpath; and by Messrs. Tarlton, Poland, Short, and E. J. Hytche.

BERMONDSEY RAILWAY ARCH.

The Annual Meeting was held, February 7th, in the school-room. Several friends took tea together; after which, Apsley Pellatt, Esq., M.P., who took the Chair, congratulated the Meeting that they were engaged in so great and useful a work. He considered an education, based upon religion, to be the most important. He also liked the idea of blending industrial employments with the routine of school duties, and thought that by thus bringing the children up in habits of industry and virtue, society would be much benefited.

The Report stated that during the year the school operations had been somewhat retarded by the lack of teachers on Sabbath evenings, and in consequence admission had to be often refused to a large number of boys of the most destitute class. The Girls' Week-night School gave cause for congratulation, there having been a large attendance, and an evident improvement in the girls. The funds of the school showed a balance in hand, with several liabilities outstanding, which would leave the Committee in debt. The meeting was subsequently addressed by Messrs. Johnson, Hart, Lugg, Scott, Beadle, Frimsell, and other gentlemen.

Papers, Original and Selected.

INDUSTRIAL HOME FOR OUTCAST BOYS,

BELVEDERE CRESCENT.

However the present age may be railed against by many very worthy men as selfish and material, and thrown into humiliating contrast with the spirit of our forefathers, yet we entertain very strong suspicion that a closer inspection of the motive powers of each, would transfer our veneration for the good old buried years of the past, into a more vivid admiration of the living present. We are changing the feudal glory that glittered in the now fading shadowy east—its steel-clad knights—its armed hosts—its brilliant tournaments—its serfs—its keeps—its alms-giving—its religious superstition—its patronage and tyranny,—into a scene much more in conformity with the Christian character. Our institutions may have less romance in their composition, but they have more truth; they may be more material, but only because we have lived to discover that the material alone presents a secure foundation for the good and the beautiful.

Among the many noble agencies in London for the amelioration of the condition of the destitute poor, none is more sound in principle, nor perhaps more effective in practical results, than the Ragged Schools for the neglected, and the Refuges for the destitute. Among the latter stands forward somewhat prominently, The Industrial Home for Outcast Boys. Its locale is in a dense neighbourhood, surrounded by river-side wharfs and large manufacturing premises, but is easily found by any one desirous of visiting it. The only direction needed is, to pass over Charing Cross Suspension Bridge southward, and the building will be found, twelve doors westward of the south end of the bridge. The building is large and substantial, with spacious exercise grounds at the back, in which stand a few relics of faded grandeur in the shape of a few old fruit trees, now struggling for existence against smoke and fog. A more suitable building for the purpose could scarcely be found so near the heart of the metropolis. The history of this Institution is short, but interesting.

The present superintendent, who had for some time been master of a Ragged School, became deeply impressed with the conviction that his labours would be attended with far greater success, if to the teaching of a school were added the influence of a home. Recognising the old proverb, "What is learned at school is too frequently unlearned at home," to be a rule hardly admitting an exception where that home is the street, he, with little else of pecuniary resources than the promise of £15 from some few persons who were aware of his intentions, ventured, on the 20th of July, 1853, to hire a house in Berwick Street, where he might be, to some at least of the outcasts whom he was seeking to reform, not merely as a master, but as a father. With this view he sallied forth in quest of inmates for his as yet empty house, having in his eye one boy in particular, whom he sought not for his good, but for his bad qualities, being determined to subject his system to

the severest test. That he grounded on no insufficient data his estimate of the task he had undertaken, will be seen from the following brief sketch in his diary of this lad's history and character:—

"————, age 16. Mother dead. Deserted by his father. Has got his living in the streets for the last two years. Has been accustomed to sleep at any of the night refuges to which he could gain admission. Has frequently passed the night under arches and in door-ways. In the day time he would roam the streets; sometimes begging, and getting any odd job at the various markets. Has been in prison four times *for vagrancy*. Has never been convicted for stealing, but owns to having pilfered food when hungry. His clothing consisted of only a pair of tattered trowsers nd a coat. No shoes, shirt, or cap. Appearance wretched. *Intellect above the average. Reads well.* Writes and ciphers imperfectly. Morals very low."

He had no difficulty, as may easily be imagined, in finding companions for his first pupil. Seeking them in their well-known haunts, he gave preference to the most destitute and depraved—selecting however none who had been convicted before a magistrate, unless for vagrancy, or whose age was under fourteen or over eighteen years. Neither, except under special circumstances, would he have anything to do with such as had parents within reach. Accordingly, of the next six who came under his care, one only had a father still living. No addition was made to their number till November, by which time there had been wrought in them, with one exception, not merely an improvement, but a total change. Once filthy in their habits, emaciated in aspect, idle, reckless, and obscene, they now presented an appearance of cleanliness and comfort, and were industrious, prudent, and moral.

By what means had so happy an alteration been effected? The Superintendent explained, "he lived among them, and showed them how to live." He found them neither wanting in information nor feeble in mind. Most of them could *read, write, and cipher fairly*. To use his own words, "In these boys there is a basis of shrewdness to go upon." The great need was of moral and religious training, with regular work. Industrial employment, no matter what, was necessary; so he lost no time in supplying it. He set them to work making paper bags, of a kind for which there is a large demand in wholesale grocery establishments. Some idea may be formed of their industry in this employment, when it is stated that twelve tons of paper were thus manufactured between the 16th of August and the 31st of December, 1853. And whilst they were thus gradually acquiring habits to which they had long been strangers, habits which told visibly upon their moral improvement, they had the satisfaction of knowing that their labours contributed materially to their support; for during the period of time just alluded to they earned £22. 10*s*. Six out of the seven were thus employed—the seventh being constantly engaged, in a way for which he soon manifested a decided taste, in the affairs of the kitchen and other household matters.

Working four days a week, they earned successively in the first four weeks, 3*s*., 2*s*. 6*d*., 9*s*. 2*d*., and 9*s*. 10*d*. When by this time they had learned their business, the produce of their industry, five days in each week being now devoted to the work, rose to 25*s*. 8*d*., 25*s*. 10*d*., 31*s*. 10*d*., 33*s*., 27*s*. 10*d*., and so on, varying from 28*s*. to 30*s*. up to the end of the year.

Of course this Institution was not to be the permanent workshop or

home of these lads. Once rightly trained or thoroughly reformed, they were successively to be restored to the world, in some way or other which might seem in each case advisable; when it was hoped, and indeed not doubted, from the ascertained results of similar experiments made by older institutions of the same kind, that a creditable and honourable career was before them, if they were faithful to the principles and practice they had learned. But among the plans for their future prospects emigration was deemed the best. Accordingly, five of the original seven being very anxious to emigrate, were sent for examination before the Committee of the Ragged School Union, who granted them free passages to Canada, to which colony they sailed in July, 1854. The operations hitherto had been carried on in small and very confined premises in Berwick Street, Soho.

The time had now fully arrived for a vigorous effort. During the four months just alluded to the Committee had been anxiously on the look out for suitable premises to which they might remove the Institution. After several disappointments, their attention was at last directed to a place which seemed to possess so many recommendations that they were truly thankful for having failed to bring their previous negotiations to a successful issue. It was one of those houses, of which there are many on the south side of the river, which were eligible country mansions when first erected, but are now so completely surrounded by buildings of an inferior class, that any one requiring such an abode invariably passes them by and goes further a-field for the object of his search. It had therefore long remained unoccupied, and was likely to continue so, and on that account was secured by the Committee upon reasonable terms. To look at it, one would have supposed that it required a whole army of carpenters, bricklayers, painters, washerwomen, etc., to put it in anything like decent order; but as it had not been by aid of any such extraneous allies that the Institution had hitherto flourished, so neither were they even now summoned in full force to the rescue. Not a shutter was removed, nor a shelf dusted, nor a floor scrubbed, till the morning of the 1st of July, when, at an early hour, 5 A.M., the migration took place. A very few minutes sufficed for this primitive community to load a cart with their scanty furniture, and then make for their new residence. Arrived at which, when, after an hour or two, the excitement had cooled down, and the spacious apartments had been thoroughly explored, the business of renovation commenced in right earnest. The boys were organised, each having his appointed task, while the Superintendent, in his capacity of general foreman of the works, was anything and everything by turns. Great was the zeal and energy displayed, as the scrubbing-brush, the white-washing brush, and even the paint-brush, were wielded with all the steady perseverance, if not the finished skill, of practised veterans. A journeyman carpenter, of kindred versatility of talent, was presently engaged, and heartily entered into the spirit of the occasion. Forms, desks, and tables, speedily sprang into being. Various contrivances for the sleeping department were rapidly suggested and tried. And at length, after weeks of downright hard labour, undergone with the utmost cheerfulness and alacrity, the whole place began to assume a really creditable appearance.

The house in Belvedere Crescent can easily accommodate sixty

inmates; which number the Committee would not desire to see extended, as they are of opinion that the right way of dealing with the young vagrants who infest our streets, consists in gathering them into several Institutions, each evincing, as its marked characteristics, economy of management, simplicity and remunerativeness of industrial employment, and reality of reformation.

Not long after entering the new house the paper-bag work failed, which led to temporary difficulties; these, however, were soon successfully overcome by the Superintendent conceiving the idea of turning the place into a factory, upon a scale which should eventually render it almost, if not altogether, independent of external aid. The idea was no sooner conceived than, as is usual with him, it was put in practice. Arrangements were quickly made for the boys to be taught to manufacture an article demanding greater skill of manipulation, and obtaining better remuneration than was the case with the paper bags. Soon he felt himself in a position to negotiate with several large houses in the city, which required a continual and almost unlimited supply of the article in question. In which double capacity of manufacturer and negotiator he succeeded so well as to be able to lay before the President, Vice-Presidents, and Committee, such calculations as left no doubt on their minds that, after no great interval of time, the most important results would be achieved.

Such was the state of things at the close of the year 1854—a debt of £300, with a prospect, at the end of six months, of making the Institution pay its own expenses, excepting the salary of the Superintendent, which, as it is the one solitary item that never yet entered into his calculations, and was omitted from the estimate which he laid before the Committee, it is, however, much to be hoped that the public will enable the Committee to take the subject of salary into serious consideration, "for the labourer is worthy of his hire."

We propose, on another occasion, to refer to the working details and beneficent results of this interesting Institution.

FORTUNE'S SMILES AND FORTUNE'S FROWNS.

"It is not all gold that glitters," we often have heard our father say. This sentiment has found a frequent verification in our daily observation and experience. "Judge not according to appearance, but judge righteous judgment," was the admonition of Him who was too wise to err. And the more we can study human nature, and penetrate the veil of the external aspect of society, so as to see men and things as they really are, and compare them with what they appear to be, the more value shall we set upon these maxims, human and divine.

We are too often prone to designate those happy, who are born of noble and wealthy sires, and on whom fortune seems to lavish her smiles unsparingly, and to whom not only every necessity, but luxury in abundance appears to be secured. We are very prone to fancy that there is nought before them but a life of uninterrupted pleasure, as we gaze upon them cradled in the lap of plenty—nursed and educated by a succession of hired professionals—wintering in a mansion town residence, and spending the summer and autumnal seasons in the balmy air and healthful breezes of some sea-port town. But, alas! alas! in how many instances these things only gloss over

the future lot of such, and conceal the dark adverse realities of their future history.

The story of a celebrated painter furnishes us with a touching and affecting illustration. He, with a view to develope his skill in that beautiful and useful art, was desirous to find a model from which he could pourtray the subject of innocence. He sought and found one to his mind. It was that of a lovely infant child, whose sweet countenance was rendered more beautiful still by the curly locks of flaxen hair which bedecked its snowy white forehead, its tinted cheeks and delicate shoulders. The attitude of the child made the model complete. It was on its bended knees, beside its tender mother, and with hands clasped, and eyes uplifted, was lisping its newly-learned prayer. This picture he completed, and it being his masterpiece, he hung it in his favourite apartment, on one side of the mantel-piece, hoping shortly to contrast it by another on the opposite side, on the subject of guilt. Years, however, quickly rolled away, and the second picture remained untouched for want of an appropriate model. It however happened, that in the discharge of an unexpected duty, he visited the inmates of a prison. His attention was arrested by the countenances of several, which bore strong indications of the vitiated passions within, to which they had been willing captive slaves. But there was one that attracted his attention more than all the rest. He was in the condemned cell. The chains that bound him, and the horrors of his dungeon, were less impressive than the deep indications of guilt that settled on his brow. His sullen look, and the grimness of his countenance, bespoke past desperation and present despair, with fearful forebodings as to his pending fate and eternal realities. In this man he found a subject for his long-desired second picture, and he lost no further time in executing it. But, strange to say, though no less strange than true, the history of this unhappy culprit, as subsequently ascertained, proved that both paintings had been taken from one and the same individual. The only difference was, that the first was taken when in infancy and under the care of an affectionate parent; and the second, when, by bereavement and consequent adversity, temptation, and trials, he had been led step by step until he had reached the very climax of crime.

The story of the painter is but a fitting illustration of many that cross our path in carrying on the Ragged School movement. It is with the orphan, the friendless and destitute, the outcast and the criminal, that we chiefly have to do. In dealing with them we are too apt to speak of them, and act towards them, as if they had ever been as we find them. We feel that we speak correctly when we say, that the majority of the outcast and criminal class have inherited their most pitiable condition, which is more their misfortune than their fault. We cannot, however, labour long without finding some, and not a few, who, on account of some eventful incident in their history—it may be the bereavement of parents, the sin of a father or mother, or an error of their own—have been thrust down from the upper and middle ranks of society, and found their level among those between whom with themselves there was once a wide distinction.

One Sabbath evening, in 1850, we had been to the neighbouring Ragged School, and united with the teachers there in instructing a goodly number of needy and poor children. Returning home we found at our door a poor miserably clad lad waiting our arrival. He begged for food, and asked assistance towards a night's lodging. Being averse to indiscreet almsgiving, we were about to turn a deaf ear to his entreaties, when he made mention of his deceased father's name—a minister, a good and useful man—one whom we had well known and much esteemed, and with whom in his lifetime, when this lad was a child, we were on visiting terms. How quickly did our recollection picture to our minds the striking contrast of the appearance of this lad when a boy, to that which he now presented. Then ruddy, well clad, and well fed, the pride of a fond father's heart, and the joy of an affectionate and

hopeful mother. But, alas! both died; and this youth, who had been most tenderly cared for, was cast upon the wide world, and without a father's hand to guide his footsteps aright, or a mother's lip to counsel him.

"Oh! who shall the orphan shelter or shield,
Or whence shall his pleaders come?
His friends are 'his dead,' and their lips are seal'd,
And the grave that 'once, yea twice,' hath appeal'd,
Soon closed its mouth and was dumb."

For a time he buffetted the billows of life well, and rode upon the surge; but dashing against the rocks of temptation, he yielded to folly, lost his integrity, forfeited character, and became an outcast. His education was good; and his intelligent comments on the sinfulness and folly of his own career, together with reminiscences of the pious training and example of his departed parents, were touching in the extreme. He expressed with apparent earnestness his desire to lead a new life, and a willingness to do any kind of work whereby he could maintain himself. Feeling that assistance indiscreetly afforded him might prove a temptation to return to his former habits, we resolved only to contribute to meet his immediate necessities. A kind friend, to whom the facts of the case were made known, provided him with lodging, food, and clothing, for which he was daily employed. He, in every way possible, proved himself a sincere penitent, and very grateful for what was done for him. But the hardships he had endured, together with the excesses he had indulged in, induced consumption, which terminated his career ere he had reached his twentieth year. But in his death there was great reason to hope that he was a brand plucked from the burning.

In the month of October, in the year 1852, a group of lads, candidates for emigration, were presented by the Secretary to the Committee of the Ragged School Union, they having been recommended by the Committees of the local Schools as needy and proper objects for the grant of a free passage to the colonies. Their several cases were gone into and proved satisfactory. But one was fraught with interest somewhat peculiar—it was that of a lad who, by his exceeding good manners, indicated that his earlier training had been far superior to the rest. He wrote a good hand, and ciphered correctly; read well, and had a good acquaintance with Scripture. His history was inquired into and truthfully told in the following few brief touching sentences, which are here given as nearly as possible in his own words:—"I lost my mother when I was an infant; my father, who was a respectable tradesman, sent me to boarding school at an early age, in Little Hampton; while there, and yet but nine years old, my father died. I was kept at the same school two years longer, my uncle paying for my schooling. My uncle died, and my schooling not being paid up I was sent from school; I had no friends to provide for me further; my three sisters were at service, and I sought and obtained employment in the kitchen of an eating house; I became a waiter and remained four years, receiving 2*s.* 6*d.* per week; I had a quarrel with my mistress and left. I next was employed at a coffee-house in Westminster, and remained there six months, having 2*s.* per week and my board, etc. Being desirous to get more money, I left this place for one at a German confectioner's, and had 7*s.* per week; here I remained for six months, when my master went to France. I obtained another situation, and having met with bad companions I stayed out all night and was ashamed to go back, and went with my new associates and lived by thieving. I never was convicted, but became disgusted with the kind of life I was living, and obtained admission to St. Giles's Refuge." The truthfulness of these statements was inquired into and found to be correct. A member of Committee, by the inquiry, found that this lad had been educated at the very school at which his own son was then placed, at a cost of from £50 to £60 a year. Surely it was an act of no mean importance to grant to such an one a free passage to New York, thereby enabling him to get clear of the corrupting and destructive tenden-

cies of evil associations and bad habits contracted, and raising him from the degraded condition of an outcast to a position in society in which, by the blessing of God, he may yet do well.

FARM SCHOOLS FOR THE CHILDREN OF LONDON STREETS.

(From the *Builder*.)

SIR,—I have read your pamphlet, "London Shadows, a Glance at the Homes of the Thousands," wherein you describe, with so much feeling and truth, the dreadful scenes which may be found by any who will take the trouble to see for themselves.

No doubt it is a fact that thousands of children in London and other places are in the greatest misery and destitution, with the prospect that a large proportion of them will, if unaided, be tempted to dishonesty and crime, from their positive inability to find for themselves the means "to learn and labour truly" to get their "own living" by honest industry. At present there are two great evils; the one alluded to above, the other a decided and increasing scarcity of agricultural labourers and working mechanics, which may, if unchecked, greatly affect the value of property. The important problem is, how we can best make one of these evils a means of counteracting the other, and so provide a remedy for both.

All classes are likely to ask, "What can we do" to abate the evils alluded to? And most of them have both the power and the will to do something. I shall take the liberty of giving them a few hints. Other editors and their correspondents may, and no doubt they will, assist you by giving publicity to any suggestion that seems likely to be valuable. As this is no mere party question, we may hope for a full and fair discussion of whatever seems feasible. As a very imperfect plan is better than none, if it leads to a full discussion, and the adoption of a good one that might not otherwise have been thought of, the following is offered for consideration:—To appoint honorary local trustees to visit and superintend small farms taken for orphan and destitute but honest children, to cultivate in fine and suitable weather.

The children could not only cultivate their own garden farm, but do work for others by contract, as a means of increasing their income. Agricultural tools are generally much heavier than is necessary; but all useless weight is mere waste of strength, as it diminishes the capability of doing useful work. By making tools of the lightest and best materials, children might be made much more useful. The Royal Agricultural Society have already awarded a medal for improved forks and spades, and will be glad to promote the improvement of all agricultural tools and implements. When the weather was not suitable for "out-door-work," the children could not only learn to read, write, and keep accounts (especially such accounts as would bear on their own farm and their present and prospective employment), but they could learn to do "in-door" work.

If all details were carried out in the best possible manner for making their labour productive, it is probable that, under favourable circumstances, such as where labour is dear and land cheap, children seven years of age might be kept and partly educated from that time for three years without costing £6 more than they had earned; and such sum, if advanced to them as a friendly loan, which they were to repay as soon as they could, would in many cases be returned; as all would be taught that whether it was returned or not would constitute a part of their character, and prove whether they had deserved the friendly assistance of others. It would not be prudent to dismiss the children (except for bad conduct) before they were likely to obtain other employment; but after ten years of age they might be so useful on their garden farm as to earn all they cost.

The conduct and qualities of each child should be registered in a book,

that visitors who had the means of promoting the welfare of the deserving might, on inspecting the register of each school, be able to see at once what the character of each child was stated to be. The walls of the school-room might be usefully covered with lists of children who wanted employment, and employers who had work for young persons. By judicious and systematic training, the children might become the best workmen of this country, and the best class of emigrants for the colonies; and by a good system of registration they might have agents in every part of her Majesty's dominions. There should be local management for each school, but the great central societies would be glad to become useful correspondents.

To do all this some funds are necessary; and where are they? it may be asked. My answer is, that although this is not to be considered a mere charitable institution, it probably would be, in many cases, judicious to *lend* any old charity funds now unemployed, or that are available; and that many new funds might be made available, as probably there would be, by such means, as large a proportion of real good done for the money so lent and expended, as by any other that has hitherto been tried. Perhaps part of the income of "Smith's Charity," and several others, would be available; and it may be a question whether that part of the funds of the "Patriotic" Society which will be devoted to the orphans would not be most serviceable in some such form as this. If it was clear that an orphan child could have a fair chance of earning its own living at a small risk of £6, many friends would be willing to advance that, who at present merely consider such cases hopeless.

To render such institutions popular, it would be essential to take care that those who had in equity and strict justice the first claim for admission, should in all cases be the first to share the advantages to be derived from them; and by this rule the orphans of the neighbourhood would be entitled to a preference, except in very peculiar cases.

I have thrown out these suggestions, not with the idea that they are the best that can be adopted, but that others may improve on them.

If each farmers' club appointed a committee to report on this subject, they would be able to inform us what work could be found for the children, and what they would be likely to cost, in any particular locality, beyond what their income would be from their farm and labour.

The Society for Promoting the Amendment of the Law might have a committee to inform us what alterations, if any, are necessary to be made in the law before any such system can be fully carried out, and what charitable funds are, or might be made, available for lending for such objects.

The Society for Improving the Condition of the Working Classes would be able to give much useful information; and the officers of that and similar institutions might assist in collecting and circulating information likely to promote the objects in view.

Mr. Wolryche Whitmore and others have tried plans to a certain extent with a similar object: probably they will all be happy to supply any advice their experience may suggest.

It would be of great importance to have suitable masters to superintend the children. To save expense, they should generally be selected from those who have some income from other sources, which, added to this employment, would render them independent, whilst they would have the satisfaction of being useful members of the community.

In some cases, the wounded "sappers and miners," if possessing the requisite experience and knowledge of agriculture, and other matters, would be peculiarly suitable, from their professional knowledge, and from their habits of regularity, discipline, and order.

It is proverbial that a fresh job is almost as good as a rest, and this is particularly true with children; so they should not in any case be too long engaged at the same work, but their work should be judiciously blended with

amusement, and their amusement should be instructive; and all should be consistent with giving health, strength, activity of body and mind, so as to give instruction in all things likely to be useful, amusing, and creditable to the children.

Probably nearly all the interesting accomplishments of the boys in the Duke of York's military school in London might be profitably attained as amusement for children in industrial country schools.

If, in lieu of the present child's play "at soldiers," they were taught to fence, and march in military order to work and to church; if on two or three nights a-week they learned military and sacred music, and practised the latter, especially on Sundays, they would not be less able to work at other times; but these exercises would not only keep them out of mischief, but be attractive of the attention of the gentry of the neighbourhood, who, in return, might be invited to suggest any new means of usefully and profitably employing the time of such children.

If with the ready and zealous assistance of the press—the co-operation of all such societies as are alluded to above—any one large landowner will take up the question in earnest, and get two or three of his most intelligent tenants to assist him, all apparent difficulties will soon vanish; and as it is important to prevent mistakes in the first experiments, every step should be well considered before it is taken.

By mutual co-operation, such as is here suggested, surely it is possible for a "practical people," such as we are said to be, to arrange some general plan, by which the whole body of children now exposed to useless wretchedness, may have a fair chance of earning their own living, and by that means not only supply the present deficiency of good labourers, but also greatly contribute to the power and wealth of their country.

BARUGH ALMACK.

THE GAMIN OF PARIS.

AMONG the "Pictures of the French" there is one that has lately attracted our attention, as being the Parisian counterpart of our London Ragged boy. He stands lounging against a huge stone post, playing with his fingers in a way that indicates his perfect independence of those attracting his attention. The Gamin seems to despise the luxury of shoes, but is otherwise far better clad and fed, and rendered more light-hearted by the French artist than our English limner is wont to represent his prototype—the City Arab. In morals and usefulness the one appears to possess no particular advantage over the other. Both are capable, by kind treatment, moral suasion, and religious training, of filling posts requiring integrity, industry, and even talent. But, if left in his own vicious soil, to vegetate like rank and poisonous weeds, the evils of his presence would be only a retributary judgment for the neglect he has suffered in his own person. The following description of the Gamin, by Jules Janin, accompanies the picture:—

The Parisian urchin *(Gamin de Paris)* is brother to the "grizette," legitimate or illegitimate brother, it matters little. He comes of a good race, for without doubt his grandfather was at the storming of the Bastile. At the revolution of 1830, his father was the first to enter the Tuileries, and took his seat on the throne. The gamin belongs to a race of gentlemen whose genealogy is lost. But follow him in the streets; observe his proud looks, his bold carriage, his saucy smile, his little hands, his little feet, and his curly hair; these features belong to that little nation quite distinct from the whole French people, who since the establishment of monarchy have played the principal part in all the conflicts which have changed the face of the country. The

gamin could very well say with Figaro, "Had Heaven permitted, I would be the son of a prince." That has not been granted by Heaven; but our hero is much better than the son of a prince, he is the *gamin* of Paris.

Whence does he come? What is his origin? Where is he going? One might just as well ask, whence came the sparrows that, without much ceremony, have taken possession of the finest places and most beautiful gardens of the capital; gay and impudent rogues which animate the already sprightly scene of the Palais Royal, and enliven the deserted walks of the Luxembourg. At the "Jardin des Plantes" they levy a tithe on the meals of the lions and the tigers—at the Tuileries they live upon the crumbs of the king's table, without inquiring what dynasty he belongs to. They shine neither by their plumage, their grace, their beauty, nor any of the qualities belonging to singing birds; but they are sprightly, intelligent, clear-sighted;—they are something better than bold—they are familiar. Verily, I should not wonder if the sparrow and the gamin had been in the same nest; and how *triste* would the metropolis be if deprived of these two kinds of chirpers!

As soon as he wakes, the gamin is a prey to his two unconquerable passions —hunger and liberty. He must eat—he must go out. Give him at once a piece of bread, and let him enjoy the air. He is quickly dressed, all his costume consisting of a blouse. When he has immersed his head and hands in cold water, like a playful spaniel, his toilette is made for the day. His father takes little trouble about him, as he has been himself a gamin, and well knows how gamins were brought up; but his mother, in her double capacity of a Parisian and a mother, is jealous of the beauty of her son; she has always ready for him a clean shirt, a kiss, and some halfpence, and then, "Good bye, my son, you are free; take possession of the town, you are the master, the king of Paris; it is for you that the town is made, it must obey you." Woe to the countryman, to the citizen, to the ill-bred person, who would not acknowledge in the boy that passes by the sovereign of this great city!

He, however, once set free, looks in which quarter sits the wind, and obeys his only master in the wind that blows. Do you hear his joyful little cry blended with the songs of yonder swallow? "O eh! O eh!" and to that victorious appeal every neighbouring echo immediately replies, "O eh! O eh!" It is the peculiar instinct of Parisian gamins to recognize each other, to meet, to act in concert, and to walk in troops. It is written, "It is not meet for man to be alone;" and this sentence may be especially applied to the gamin. When alone, he is dull—he loses his appetite—his hands are idle—his feet heavy; but as soon as the troop is formed, lo! each hand is alert—each foot light—each eye is quick—each breast expands, all the military instincts of these little people are at once awakened. Look here! behold the gamin walking in step; he hears the drum, and he obeys the sound of the drum; the corporal smiles—the officer pats his cheek. As he goes-on, if he is in good humour, nothing prevents him from entering some school—religious or Lancasterian it matters not, he has no prejudice. The lecture begins—the master gives explanation; but the gamin has already understood all; he has the quickest, the most active and true intelligence in the world; he is always progressing, bright and rapid as lightning. Nothing astonishes him, and he learns so quickly that he seems only to recollect what he learns. Gamins have a slang word expressive of all sciences—political, physical, literary. When they have said, "Known, known," their last word is spoken. Talk to them of Charlemagne and Louis the Fourteenth, "known, known;" explain how two and two make four, "known, known;" how the earth revolves round the sun, "known, known;" but if you happen to pronounce the name of Napoleon Bonaparte in their presence, immediately you see all their heads uncovered, and their smiling faces grow serious; they do not say, as before, "known, known," but listen with profound attention to every detail of that eventful history of modern times. The gamin has a confused recollection of those glorious days when his race used to play so prominent a part: then

they were sent barefoot to the frontier; armed only with guns in bad condition, they made the conquest of the world; every one of them was a hero, without being conscious of it; his knapsack was empty, it is true, but he was convinced that the staff of a marshal of France was contained in that empty knapsack.

Once at his regiment, the gamin was there as much distinguished for his ready wit as for his courage; he was the lively spirit of the battle, the joy of the bivouac, the idol of the *cantinières;* he laughed and made others laugh; he had in his special province all the wit of the army; he it was who originated those humorous sallies, those smart repartees, and those daring improvisations which used to charm the Emperor so much. "I know what you want," said he, one day, addressing Napoleon, "it is glory. You shall have plenty." It was only a gamin of Paris who could say such things; this the Emperor well knew, and as he was acquainted with the least details in the army, he always knew in which regiment were to be found a good drummer, a good musical band, and a gamin of Paris.

On entering the army the gamin used to change his name; his comrades always called him "the Parisian." It is the same with the Parisian as with champagne, you are sure to find him under all longitudes and latitudes, on earth, under it, and on sea. From him comes all stories, all tales, all wonders. To hear him only talk, and to see his smiles, the crew forget hunger, thirst, and the scorching sun of the tropics. It is always with a peculiar grace that the Parisian throws at you his wit and his blows. He is the poet, the singer, and the general love-letter writer of the regiment; he is the spokesman in all deputations to the captain. He is the fencing-master, and the inventor of certain secret thrusts and guards that he teaches to all hands. He plays on the flageolet and Jew's harp, and imitates to perfection the dog, the cat, the mad flea, and other domestic animals. M. de Chateaubriand, in his travels on the banks of the Meschacébé, found a gamin of Paris teaching the polished manners of the court of Louis XV. to the gentlemen savages and their ladies. He flourishes in all climates, and accommodates himself to all sorts of livings and to all fortunes. He is brave, vain, a braggart story-teller, and as bold and impertinent as a page; his eloquence is indefatigable, inexhaustible. A large dose of philosophy, and a rare patience, blended with the most complete improvidence in all human affairs, and a natural feeling of honesty and duty, compose the character of this singular personage, to whom no one can be compared in any country in the world.

But to return to *our* gamin. We left him at school, learning in great haste the first rudiments of science, or rather guessing all its details. As soon as the lecture is over, and when he has received on his little fingers his due allowance of lashes, generally reduced by the ferula being broken to pieces, through a trick known only to himself, he exclaims that the time is come for play. He puts his book into his pocket—if he have a book—and runs away to one of his favourite haunts, the Château d'Eau, for instance, the most beautiful spot in the metropolis. Then, while the water falls with a monotonous murmur into the stone basin of the fountain, under the shade of the trees on the Boulevart, not far from the odoriferous smoke of street kitchens in open air, our hero plays on a cork all his day's fortune. Make room for him, disturb him not, and do not put yourselves in the way of his sun, as he would soon say, as Diogenes to Alexander, "Get out of my light." But nothing prevents you from looking at him; the gamin does not mind that, and his sense of justice makes him admit that other people have an equal right with himself to the privilege he enjoys so freely.

So he plays, and it is wonderful how light and expert his hand is; by an inexplicable fatality, he ever wins; it is one of the mysteries which surround this singular personage. When he has pocketed the money, he buys a bag of fried potatoes, and proceeds to eat them under the eyes of the passengers, whom he regards with sublime indifference. His meal over, if he have time

he will spell through the printed paper of which the bag is made, and three times out of four it will be part of an old *Constitutionnel*, that will inspire him with the hatred of tyrants and the love of the people. He feels thirsty, and throwing himself back against the cascade, receives the refreshing water in his wide open mouth, well furnished with teeth white as a young dog's. After this, our gamin will remember that he has somewhere a master or a principal, and that he has a duty to perform. Then you may see him running away till he is out of breath—not that he is afraid of being beaten or discharged, for no one ever thinks of beating or discharging the gamin; but somehow he has an instinctive love for his master: only he loves him after his own fashion, and when he has nothing else to do.

(To be concluded in our next.)

OUR SCHOLARS AND THEIR WHEREABOUTS.

"To the mire and the gutter," has been long since the standing order of the day. And this order, given by the noble and zealous leader of the Ragged School cause, has been rigidly observed by those who have accompanied him in his campaign against the sanitary and moral evils found so rampant in the metropolis. Many battles have been fought, victories won, and trophies borne off the field in triumph, proving the importance of the work, and that it is approved by God and blessed to man. Often have we been delighted to attend sundry meetings of the local schools, held in school and other commodious rooms, tastefully decorated with laurels, flowers, and banners, and furnished with tables, covered with tea apparatus, *et ceteras*, and surrounded with groups of the respectably attired, who with cheerful countenances were wont to greet each other as fellow-labourers in the cause, We have listened to with interest, and felt instructed by the Report read; and our hearts have been moved by the disclosures made of poverty, ignorance, vice, and misery that existed in the spot where the Ragged School, with its elevating tendencies, had been planted. The speakers in quick succession have brought their eloquence to bear upon the subject, expatiating upon the evils existing, and commending the remedy applied. But would we know the reality? Then we must step on one side, and bend our course to the spots from whence the children of our schools are gathered; we must thread the courts and alleys, which constitute their habitations, and by bringing our senses of sight, of smell, and of taste, in contact with the physical condition of their abodes, we shall be better informed concerning the material upon which the Ragged School effort is brought to bear, for, as it has been often said, "Homes are the manufactories of men; as the home, so what it sends forth."

The task of perambulating the Rookeries of London has been undertaken by many philanthropists, and among them the Editor of the *Builder*, who in a small pamphlet recently published describes his observations. Speaking of the neighbourhood of Marlborough Street Police Court, he states, that near to Berwick Street "exists a little known, but badly built, and badly inhabited collection of houses," and says, "that the people of this district were and are still the constant plagues of the police, and that some of the public-houses are of the worst description; and, as an illustration of the pugnacious and pugilistic dispositions and practices of the colony here located, he gives the following copy of a printed announcement, placed in a chemist's shop-window close by:—

"LADIES AND GENTLEMEN
Are respectfully informed that
BLACK EYES
Are effectually concealed
ON MODERATE TERMS.
It is warranted that the preparation is not injurious to the skin."

The writer, after commenting upon the probability of the practice of the chemist being very profitable, as black eyes were very plentiful, then proceeds to describe his visit to the interior of one of the houses. He says, "In a cellar, reached by a dark staircase, the step shaky and the stair-rail rotten, we found a dark apartment, in which were two bedsteads, with scanty and dirty covering. The flagged floor was bare and damp; in one part of the room stood a tin apparatus used for the sale of baked potatoes: partly under the beds were onions and baskets of potatoes. There was no furniture except two bedsteads, in one of which was an Irishman, who roused up at our entrance. 'Not up yet; why it is nearly eleven o'clock!' 'Is it really so late?' said the tenant of this gloomy abode; 'but then I was not home until half-past three this morning; I had not sold my potatoes.' This man had six children, and a lodger, who all slept in this place, as he said; and if it could be managed without the knowledge of the police, it is probable that several other lodgers would take up their nightly abode there too.

"The court is enclosed back and front by tall houses, and the upper rooms are gained by wooden steps. These rooms he describes as being seven feet long by six feet wide, and the greatest height six feet nine inches. The furniture of one consisted of a narrow bedstead, which is doubled up in the day time, reaches when let down to the fire-place. The roof and part of the walls are green and mildewed with damp, and through parts of the roof the sky is distinctly visible. This room, it is said, is occupied by a married couple of about twenty-two or twenty-three years of age, and a little girl about two years old. The young man had been brought up amongst poor persons in the neighbourhood; his education had been neglected, but he had been employed in various ways until he obtained a situation as light porter. He married a respectable young woman, a servant. A short time after marriage he lost his situation, and failed to obtain another. By some means he and his wife got into the method of cutting thin wooden splints, which are used in public-houses and cigar-shops. This, he says, is 'poor work; the price has become so much reduced, we are glad if we can manage to get two meals a day, and then but poor ones. We seldom can afford to get a fire except on Sunday, and perhaps on part of Monday; and this place is very cold, there are so many holes. I have spoken repeatedly to the landlord, but he has done nothing. I pay 1*s.* 6*d.* a week. I am 6*s.* 6*d.* back in my rent. The rain during the last wet weather poured into the room, sometimes upon the bed. In the morning and during wet days we have a pool of water under the bed and on the floor. No one lives below; it is a kind of stable, and very dirty. The little child is often ill.' The child was small, drooping, and bleached, like many of the plants which attempt to vegetate in such places. Yet this is not an example of the direst stage of London poverty. It is but a step in the story. Here are fire-irons and various matters which would bring a price; there the neat hand of woman—the world's blessing, and who in her lowest degradation has a perception of the beautiful—has given a dash of taste to the arrangement. Above the fire-place are several little framed prints; one representing two lovers walking on a terrace, overlooking trees and gardens bright in the light of the clear sky; another shows a richly-furnished chamber, with a couple of more mature years: there are also some unframed prints of the young royal family, and a row of small beads festooned in the centre. On the mantlepiece are various little baskets, and other nick-nacks of no great value, but evidently relics of a more prosperous time. The cupboard, without a door, contains an odd collection of crockery; a candlestick, with the extinguisher on the last snuff; no food visible, except a small crust on the shelf beside the tea-pot. Poor as this place is, it is *still a home*, and there are many thousands of these struggling homes in London. It is painful to think what may be the next stage of this young couple's poverty. The husband may, perhaps, not get another situation as porter, or anything more profitable than the employment in which he is at present engaged. His family will probably

increase. The various illnesses of his wife, and perhaps children, will cause his little property to be periodically parted with. The landlord will see when there is barely enough left to pay arrears of rent, and the cost of bringing an execution. The goods will be seized and conveyed away to a neighbouring broker's, and then the still young couple and children are thrown houseless upon the world."

Mr. Godwin next notices the neighbourhood of Agar Town, near King's Cross Railway Station, and thus accurately describes it:—"The Agar Town estate is built on land leased of the dean and chapter of St. Paul's. This large tract of land was granted on lease to a gentleman connected with the law. That gentleman died, leaving his property to some very young children. At that time the large residence near Pratt Street, Camden Town, was in the fields, and no houses had been built on the estate. Indeed, so retired was this place, that within the last fifteen or sixteen years, nightingales have been heard near a clump of trees at a short distance from Mr. Agar's house. The land was, however, soon let out into small strips, on leases of thirty years. No systematic plan of drainage was laid out; in fact the houses were planted down very much in the same way as the wooden huts and tents at the gold diggings: each man suited his means or fancy in the erection of an edifice on the land, which, for a few years, on certain conditions, was his own. We cannot therefore wonder that great oddness, and economy, and ignorance were in many instances exhibited. The ditches, which had been originally used for draining the fields, were made to answer, to a certain extent, the purpose of drains in carrying away the refuse of the occupants. The ditches in summer time became stagnant, and diseases of the worst description were spread over the district."

Our talented friend next proceeds to give a graphic description of certain parts of this far-famed locality, and begins with "Paradise Row," which consists of a clump of houses, which in their aspect are by no means in keeping with the enchanting name they bear. It is a tumbled-down, neglected, unwholesome place, inhabited chiefly by costermongers. In front of the dilapidated buildings are heaps of refuse. The houses are of small dimensions, and the smell of this place is, particularly in hot weather, dreadful, caused by the decay of refuse.

"The houses near the St. Pancras Road are occupied by costermongers, nightmen, chimney-sweeps, and other very poor people, who pay five and six shillings per week for these dirty, confined dwellings, of four small rooms each. Wooden sheds are fixed for donkeys, used to draw trucks; indeed, several of these most useful animals to costermongers occupy part of the family residence; dogs and pigeons are plentiful, and many desperate attempts are made to cultivate plants."

THE CORK REFUGE AND DORMITORY.

We are glad to find, from information recently received from Ireland, that the Ragged School movement is, in the sister isle, extending and improving. Similar plans to those that have been practised in London with such beneficial results are being adopted in different parts of Ireland, but especially in Cork. The school has there been carried on for several years, adding to its appliances from time to time as circumstances required and funds permitted. At first education, with the Bible in its authorised version for its basis, was provided. A state of things, bordering upon starvation, made it necessary to supply food and clothing; and now the last addition to the machinery of the school is the establishment of dormitories for the most destitute or homeless of the scholars of both sexes. Seven of each were admitted in September last, and the number has since been doubled. The Dormitory has proved an excellent means of testing the true habits and

motives of those who have desired to avail themselves of it. This accommodation is not given, as in London and other places, without requiring a return for it, even if the acknowledgment be of little worth. Vagrant and idle habits are thereby checked, and a wholesome principle is implanted in the child's mind, approximating to self-respect, and consequently to self-support. Each child enjoying the accommodation of the Dormitory is required to do a certain additional amount of work in the industrial department, to contribute towards the expense thereby incurred. So completely has this plan been found to answer that it is expected that the *current* expenses of the Dormitory will be met by these means. As a matter of course, the thoroughly lazy ones shrink from the labour, while they try to enjoy the comfort; but the condition is enforced with the double advantage of keeping off the idle impostor, and giving increased facilities for the elevation of those who are in earnest about their improvement. Already several of the scholars have been transferred from the Dormitory to situations. Employers have an increased confidence in the Institution, now that an increased oversight is secured, and the training rendered more effective; and, consequently, greater facilities are possessed for disposing of the scholars to their advantage. Those admitted to the Dormitory formerly slept in the streets; or, in a moral point of view, what was still worse, in dens, bearing the misnomer of lodging-houses. The inmates rise at six, and the entire time, to nine at night, is fully occupied in mental or moral instruction, industrial occupations, needful attention to personal cleanliness, innocent recreation, and meals. The boys are employed in making mats, also mattresses from cocoa-nut fibre, in which the girls assist; each class taking its own department. The girls are also taught to sew, knit, wash, iron, scour, and perform general house work, with a view to qualify them for domestic service. A portion of the money earned is given to the children, as an encouragement to diligence and to promote a spirit of self-dependence.

In Cork, as in London, there are those in Ragged Schools, as indicated in our second paper this month, whose sunny prospects remain only in "sunny memories." The revolution of time has brought about stern realities of orphanhood, neglect, and destitution. A case in point recently occurred in connection with the Ragged School at Cork, and which one of the friends has graphically described in verse as follows, and which may be called—

THE RECOGNITION.—A TRUE STORY.

The merchant stood before his door
Watching the busy street,
An urchin wander'd near "the Store,"
His roving glance to meet.

But what of that? This tatter'd child,
Is he a novel sight?
Such swarm our streets, like Arabs wild,
Such lodge in them by night.

"Aye, but *this* boy"—I know his face,
Though not his mean attire;
Old memories crowd on me apace,—
"My boy, who was thy sire?"

"'Tis he, the same, my former friend,
I hold his memory dear;
But when will all the wonder end?
My boy, how cam'st thee here?"

"My father, sir, is long since dead;
My sister, too, has gone,
She spent my sustenance, then fled,
And left me poor and lone.

"An orphan, sir, uncloth'd and poor
For two years past I've been,
The rich man's crumbs my bread, his door
My only nightly screen."

"And was there none," the tradesman cries,
"Not one to condescend
To circle with his sympathies
The orphan of my friend?"

"Yes, sir, I am not friendless still,
I learn to earn my bread,
And find, when night comes dark and chill,
A place to lay my head.

"And soon I shall be better clad,
And hope in life to rise;
They tell of orphans who have had
A Father in the skies!

"I thought the folks *too* kind; they said,
'Twas but the golden rule;'
So I am taught, and housed, and fed,
And bless the *Ragged School*."

SHOE-BLACKS.

To the Editor of the Ragged School Union Magazine.

Sir,—The following extract is from the Second Annual Report of "The Sabbath Evening Ragged School, Sharp Street, Rochdale Road, Manchester:"—

"Another extension of the work is seen daily in the persons of the twelve shoe-polishers who are now stationed in the streets of Manchester, dressed in the uniform of the 'Sharp Street Ragged School.' This scheme is prospering, and the teachers hope to place eight more boys in the town shortly. It has caused the expected result, namely, the attendance at school of the former shoe-blacks, who are anxious to be put in regimentals. Care is taken in the selection of these lads, and they are bound to comply with certain regulations. A great number of orphans attend the school. It is the desire of the teachers (and they believe that the scheme will not succeed fully until their wish is realised) to place this employment in the hands of these friendless lads, as a stepping-stone to something better. To do so, and render the working of the whole as systematic as possible, it is absolutely necessary that these lads should be fed, lodged, and, in fact, brought up entirely under the eye of the teachers; this plan might be self-supporting, and the teachers are prepared to accomplish this, if the necessary outlay can be met. The advantages that would accrue to the lads are incalculable; it is a training for a life of respectability, *versus*, a training for a life of misery, if not of infamy."

Several applications have been lately made to the Committee of the Ragged School Shoe-black Society to furnish information to those who are originating similar societies. When it is proposed to start shoe-blacks in other towns besides London, the feasibility of the undertaking may very properly be judged of by those who are acquainted with the local schools in such places, and the disposition of the inhabitants to support this employment in their streets. But when the managers of any of our London schools are desirous of employing their boys as shoe-blacks, it may be well for them to consider, in the first place, whether they may not do so most economically and satisfactorily by sending the boys to one or other of the societies already established. In several instances a previous explanation of the difficulties attending the establishment of new and distinct societies, and of the advantage of employing the boys under existing societies, has ended in the latter mode being preferred. The Committee of the "parent Society" will gladly furnish the information to those who may need it for determining this important point before committing themselves to the establishment of a new body, without evident necessity or prospective benefit.

It will be sufficient here to remind those who wish to employ shoe-blacks with credit to their school and benefit to the boys, that there are three existing societies,—the Central, Eastern, and Southern; that in each the boys of any neighbouring Ragged School may be employed; that in a small society (as where a single school supports it) there either will be an expensive inspection for only a few boys, or, if not proper inspection, then bad discipline;—that the system of reward and emulation cannot be well developed unless 20 or 30 boys are employed together; and, that as it is not every boy who is suited to the work, such a number cannot well be found in any one school;—that the sanction of the police is obtained for the existing societies, but cannot be readily expected for numerous local efforts;—that the plan of combining schools in the work has been found to succeed admirably;—and, finally, that after four years' experience, the fears at first entertained lest, if the boys were employed away from their schools, they would be thereby disconnected from their teachers, have been happily found to be groundless.

In conclusion, I may be allowed to mention, that with the returning favourable season there is an excellent opportunity for more boys who are able and willing, to obtain employment under the various societies.

The "red brigade" will gladly receive "recruits," but it is hoped that only deserving, active, and tried boys will be sent.

London, March, 1855. Yours, etc., Rob Roy.

THE DELEGATES' MEETING.

THE half-yearly conference of Delegates from the London Ragged Schools was held on Tuesday evening, April 17th. The chair was occupied by the Right Hon. the Earl of Shaftesbury. A hymn having been sung and prayer offered, the noble chairman made a few remarks, and then called upon Mr. Cuthbertson to open the topic proposed for consideration, namely,

"*What Plans have been found to be most effective in the religious training of young persons in Ragged Schools?*"

Mr. Cuthbertson observed, the subject was one of simple, but practical importance, and one that much concerned the large class of teachers represented by that assembly. The successes that had attended Ragged School efforts had been very varied, probably owing to the variety of different localities in which those efforts had been made, as well as the agency that had been brought to bear on the material wrought upon. By success he meant the spiritual influence brought to bear on the hearts of Ragged School scholars. It was true that they had reason to rejoice in the large success that had attended the efforts put forth to rescue a large class of youths from a condition of degradation by training them to industrial habits, and placing them out in situations. But from his experience, it was clear to him, that in most cases good had been first wrought on the heart, and then followed the desire to be industriously employed. The process of religious training is gradual—like a drawing, which is seldom completed by one day's touches, but by the constant application of the pencil. Or it might be illustrated by the fact, that lambs are generally found one side of the field in the morning, in the centre in the afternoon or middle of the day, and at the other end in the evening. The fact is, they follow the warmth of the sun, but they cannot tell why. And so it is with children—they love what is kind, and what will influence them. This he regarded to be the secret of success, and though many encouraging facts had occurred illustrating it, yet it would, in his opinion, only be really known to what extent they had been successful at the great day.

In many schools a great difficulty was experienced (especially those schools not connected with any place of worship) as to what church or chapel to take the children. Where the school is connected with one or the other, the difficulty is lessened. In the school with which he was connected they had found it a useful and effectual plan to separate the scholars with the teacher, and hold personal religious conversation in a separate room. Collective teaching is necessary for the impartation of secular or religious knowledge, but if the object be to bring that teaching to bear an influence upon the heart, they must be spoken to privately. There exists among the scholars a good deal of pride—they do not like to be spoken to in the presence of others. He would not by any means undervalue the benefits of industrial training, but he considered the work of a Ragged School teacher should be first of all to bring the scholars of his class to an acquaintance with God.

He felt bound to admit that there was a great deficiency in many of the voluntary teachers. He was afraid they did not sufficiently prepare themselves. No teacher should attempt to teach without knowing what he was going to teach, nor should he enter a Ragged School class without considering the material he is about to operate upon. Children want something good, or, as they say sometimes in his school, they like something "*stunning*." They must be interested, and then is the opportunity to impart truth. But the truth about to be imparted must be plain to the mind of the teacher before the teacher can impart it to the scholar.

To do this successfully, there should be a system adopted. The Ragged School Union furnishes Bibles at sixpence each, and each Bible class scholar should be furnished with one. And if each scholar knew what the teacher was going to read about the next Sunday, he would be likely to read it over during the week. With respect to class book teaching, the teacher should get his class around him, and endeavour to impress them with one thought. For instance, suppose the lesson to be, "*God feeds me day by day.*" The teacher should teach them to read it, and tell them that he is going to talk about it presently. For no teacher should teach a class without having the Bible at hand, and then opening the Bible, introduce the subject by reading the story of God creating the world, and show how when God made the world how he made enough for all his creatures to feed upon. And then apply the lesson, the fact, that God feeds each of them every day, not one day in the week only, and

show how it is that he supplies them. Make the lesson intelligible and interesting.

He had been pained to observe that some teachers only attempt to teach one child at the time, and thus waste the time of the others. To train children properly, they must be occupied, and the teacher must occupy them. Order must be maintained. He did not mean stagnation. That he detested. Children themselves don't like noise. They are often heard to assign as a reason why they have left a neighbouring school, that there they are so noisy, though perhaps they themselves were the little disturbers.

The Ragged School teacher would do well to imitate the swan in his work, which, while it is seen going on very fast, the machinery by which it is propelled is under water, unseen. There were many things in the mode of teaching he should like to have referred to if time had permitted, but he would confine himself to one, and that was, how the Ragged School teacher might qualify himself for his work, which was great and important. It is desirable that prayer meetings be held frequently in the school rooms, and the elder scholars be permitted to remain. At his school, on the Sabbath previous, a prayer meeting was held, and as many as eighty remained. The order was good. The secret was, the teacher conducting the meeting was quiet, and conducted everything in order and kindness, and such children can only be influenced by love and affection.

The subject was then most pleasantly and usefully discussed by a number of gentlemen, whose observations showed that they had a practical acquaintance with the work. We gleaned from the remarks made, that one of the chief obstacles in the way of successfully carrying out an efficient system of religious training, was a paucity of suitable voluntary teachers.—That the teacher is not always appointed to the class for which his talent is most suited.—That many teachers did not endeavour to furnish themselves with knowledge that would be useful and attractive to the scholars.—That too much attention is often given to the instruction of doctrines, instead of inculcating principles.

In addition to the suggestions made by Mr. Cuthbertson, it was recommended that the teaching should be diversified as much as possible—that a lesson should never be read without giving it a practical application—that teachers should always endeavour to show that religion is a reality, and not a mere pastime engagement—that the scholars should be pleasantly questioned, and encouraged to ask the teacher proper questions on the lesson in hand—that scholars should not be asked so much as to what they think of certain truths, as what they feel in relation to them—teachers should meet occasionally for prayer and mutual study of the Scriptures—the importance of each teacher addressing himself to his work as his business, and throwing the whole current of his mind into that department, whether infant or adult, to which his duties were assigned—and, above all, that every effort, whether in private or public, be made in humble dependence on, and in prayerful expectation of, the Divine blessing.

Poetry.

AN APPEAL FOR RAGGED SCHOOL TEACHERS.

"The labourers are few."—*Luke* x. 2.

We look for sympathy from friends,
And claim the Christian's prayer;
The wealthy, we would kindly ask,
Their gifts with us to share.

But yet some further aid we seek,
Help in our time of need;
And therefore 'tis for *teachers* now,
With earnestness we plead.

For those who willingly will join,
Our work of faith and love;
To tell the ragged outcast child,
Of home and joys above.

To speak of One, the children's friend,
Who can their sorrows feel,
And will each broken heart bind up,
Each wounded spirit heal.

To train forlorn and wandering youth,
A useful life to lead;
This is a noble, cheering task,
A work of love indeed.

Oh, ye who bear the Christian name,
Aid and assistance lend;
A living sacrifice we ask,
With us your efforts spend.

Fear not to mingle with the poor,
The vicious, or defil'd,
So long as there remains unsav'd
One helpless *Ragged child*.

Deny yourselves, 'tis Christ's command,
Take up this cross with joy;
That strength shall not be spent invain,
Which you may thus employ.

The field of labour is wide-spread,
The harvest it is great;
And none can count the daily loss,
While for *more help* we wait.

Give then your sympathy and prayers,
Your influence and wealth;
But with these, give yourselves, we pray,
While spared in life and health.

Oakes Street Ragged School, Liverpool. H. J. C.

The Children's Gallery.

THE STORY OF A DOLL.

The Seven Dials form one of the most notorious localities in London. It is the daily lounge of idle labourers, foul-mouthed women, ragged children, trained thieves, burly pugilists, and other forlorn and depraved persons, and is surrounded by an immense number of wretched dwellings, inhabited by the best and worst of the very poor. Standing on the Seven Dials I saw a girl, a small, delicate, pretty girl, drenched with the pouring rain. Her head hung like a broken flower. The rude wind blew against her. Cold, faint with hunger, and homeless, she stood alone in her sorrow. I approached her, and said—

"Sally."

No answer came.

"Sally, my dear!"

Still she gave no sign.

"Sally, my darling," said I, in a louder tone, and touched her gently on the shoulder.

She shivered with cold, then looked up to see who was near. Poor Sally! what a dull, hopeless look. She recognized me through the almost blinding storm of rain, but, being completely stupified, did not speak.

"Sally, love, where is your father?"

"In prison, Sir." Her mother was dead.

"Why is he in prison?"

"He got drunk, Sir, and struck a woman, and was sent to prison for two months."

"And you have no home now, Sally, have you, my girl?"

"No, Sir," and her head fell again like a broken flower.

"Sally, come with me, and you shall have a home," and, taking her by the hand, I led her to the Industrial School, George Street, and in the matron of the Girls' Refuge she found a mother.

This homeless child had been a scholar in the day school, but so wretched were her home and life made by her drunken father, that *she was never known to smile.* He was able to earn thirty shillings a week, and might have had a home of taste and plenty, but it was a dark and dirty den in an obscure court, and the scene of hunger and vice. No wonder Sally did not smile.

Time rolled on, and though her father came out of prison, Sally continued with us. She became one of the brightest, merriest, and most loved of the girls, and soon learned to smile. A part of her time was employed in learning to make dolls, and she succeeded in making one of a very graceful and attractive form. It was quite "a fine lady." Sally could not think of having that doll sold. It must be given to her "second father," as she calls me. And so it was. She came dancing down the stairs, and said,—

"Please, Sir, here is my doll."

"Very well, Sally, I will accept it, and many thanks for it."

Sally saw that I handled her doll in a somewhat *manly* fashion, and cried,—

"Please, Sir, don't squeeze the baby."

I laughed, and patting her on the head, replied,

"Don't fear, Sally, I will take care and not squeeze the baby."

My foster-child laughed, and bounded away.

Notices of Meetings, etc.

RATCLIFFE.

The Eighth Annual Meeting of the above schools was held at the Beaumont Institution. The Earl of Shaftesbury presided, and was supported by a numerous company of neighbouring influential clergymen and gentlemen.

The Report referred to the commencement of the School, when two or three working-men on the Sabbath evening met to teach five scholars in an old shed. It also spoke of the many trials and difficulties with which they had to contend, and which it seemed next to impossible to surmount, and now rejoiced in the goodness of God, by whose blessings the efforts had gradually been augmented, until now they could gaze upon spacious and commodious School Rooms, in which there were conducted Day Schools, Evening Schools, Sabbath Schools, Industrial Classes, a Ragged Church, and Savings' Bank. The Schools had been a great benefit to the neighbourhood, and many pleasing instances of individual good were detailed. The funds had steadily year by year advanced, and every necessity had been met by the

liberality of the friends of the School, and now they had a small balance in hand.

The Rev. William McCall stated, that he had just come in from a Meeting of the Trustees of what he believed to be the oldest Ragged School in London, "The Middlesex Society's School for the education of the children of the poor in the principles of the Protestant religion." Its history began with Lord Gordon's riots, when several persons, sugar-bakers and others residing in St. George's-in-the-East, saw the necessity of educating the poor living in the vicinity of the river side.

On July 17th, 1781, a meeting was held of friends of the Protestant Church, who "observed with concern the ignorance, poverty, and exposed condition of the children of the poor," and who formed themselves into a society to receive subscriptions for a school.

On June 24th, 1784, the trust deed was executed, and the Schools opened, wherein "orphans, and other necessitous children of seamen, soldiers, poor labourers, and mechanics, or those who have no parochial settlement, are received and carefully instructed in the principles of the Protestant religion."

Many of the original founders were Germans, and German names frequently occur in the list of donors. The interest of this statement is the contrast between 1781 and 1855. *Then*, the work of missions to heathens was in its feeble infancy. *Now*, it is the cherished work of every branch of the Christian church.

Then, a sense of that religion was something more than a code of morals; that it was a living power was only beginning to succeed the deadness of previous years.

Now, the might and power of the Gospel to change the heart and life is the theme of ten thousand pulpits.

Then, blasphemy and drunkenness were reckoned among the accomplishments of the highest circles.

Now, they are desirous to hide themselves in the very outskirts of society.

Then, police were unregulated and corrupt, the streets were unpaved, unlighted, and dangerous.

Now, police and gas combine to make the passenger safe.

In short, in all these and many more we had gained during the 74 years, yet the same evil which those men saw and deprecated exists; in this we have gained nothing comparatively. Still the "street Arab" is subject to the evils arising from "ignorance, poverty, and his exposed condition." Ragged Schools have been the first effectual means to bridge the gulph which separate us from the "foreigners" of our streets, and to bring us into kindly connection with them. But there is still much to be subdued, and the necessity of 1855 demands the energies of 1781.

FOSTER STREET RAGGED SCHOOL.

THE annual public meeting of the above Institution was held on Friday, the 13th of April, at the London Tavern, Bishopsgate Street.

The schools are situate in Foster Street, Long Alley, Bishopsgate, in the midst of a densely populated neighbourhood, and afford instruction daily to upwards of 200 destitute children, who, but for such an institution, would be entirely neglected and left to grow up in ignorance and crime.

The meeting was presided over by Henry Tucker, Esq., who, on opening the proceedings, remarked that the objects and intention of such institutions as these were now happily so well known to the public, that he need say little on that subject to the meeting. The benefits which such institutions had conferred on the community no one could deny, for they had spread education among a neglected class, and thereby to a great extent operated as a preventative of crime. On the present occasion they had, at the very commencement of their proceedings, a most pleasing and interesting duty to perform. They would have seen by the cards which had been distributed convening the meeting, that prizes to the value of ten shillings each had been awarded by the Ragged School Union to nineteen of the children who have received instruction in these schools, and who have, since their connection with them, filled situations with satisfaction to their employers, for periods of twelve months and upwards. These prizes, therefore, they would now proceed to distribute; and, perhaps, no better evidence of the beneficial effects of these schools could be advanced than that they had been the means of rescuing many of those young persons from ignorance and vice, and qualifying them for holding respectable situations. (Hear, hear.)

The prizes, which consisted of articles of clothing to the amount awarded, were then distributed to the parties who had been found entitled to them. Some of these had been in situations for five years, and others for periods of from three, two, and from one to two years. Considerable interest was excited by one fine little boy, who, as stated by the superintendent, had no home, and no parents, and who they could not trust with any articles of clothing away from the school, as from the characters circumstances had driven him to come in contact with, there was little chance of his returning with them. Still, notwithstanding all these untoward circumstances, that little fellow had kept his situation for three years and five months.

The Secretary then read the report. It stated that the schools were in a state of great efficiency, and were continuing to do much good. They comprised a school for infants, open in the morning and afternoon, with an average attendance of 82; a morning and evening school for boys, the attendance at the former being 29, and at the latter 52; an evening school for girls, with an attendance of 31. The total numbers admitted to the infant school from the commencement, running over a period of seven years, was 810; to the boys' school, 890; and to the girls' school, 511; in all 2,211. The Sunday School numbers 250 scholars, and the teachers of it superintend a penny bank, and a free library. In 1854 a sum of £45 had been paid into the penny bank by 155 subscribers. There had also been £2. 0s. 3d. subscribed by the children to a clothing fund, which had dispensed 75 articles of clothing during the year. By means of the Soup Kitchen, in connection with the schools, 1,934 quarts of soup have been distributed to 1,551 families in the months of January, February, and March, and 530 dinners had been given at the school to boys who had none at their own homes. During the past year 36 of the children, 20 boys and 16 girls, have obtained situations. The scholars, during the year, have also subscribed to several of their schoolfellows who have met with accidents, or been otherwise in distress, £2. 1s. 5½d. The expenditure of the Institution during the year has exceeded the income by 30*l*. In the course of the year an expenditure of £32 had been occasioned by the erection of suitable washing and bathing rooms, which were now completed, and added much to the efficiency of the establishment.

The meeting was addressed by J. Payne, Esq., R. N. Fowler, Esq., Rev. Dr. Hewlett, and Messrs. Janson and Beck.

Papers, Original and Selected.

SCOTTISH RAGGED SCHOOLS.

No. II.—The Glasgow Houses of Refuge.

At a time when the Legislature is giving its sanction under the Act passed last Session to the establishment of Reformatory Schools over different parts of the country, it is pleasant to look back on the struggles and successes of those institutions which have been the pioneers of a new era. Refuges and Reformatories are now likely to be established in many cities and rural districts, and we always hail with satisfaction any paragraph in the public journals which tells us that the nobility, gentry, and magistrates are here and there bestirring themselves with this end in view. It is, however, an undoubted fact, that the new Act has not been taken advantage of to the extent anticipated, and that unless its provisions (as amended by Mr. Adderley's proposed Bill) be made more generally available, the problem of the reform of juvenile criminals, as well as of preventing those hapless children who have no parents or no home from falling into evil habits, will remain unsolved. It is not improbable that the absorbing excitement of the war has its influence here; the expense of the first movements in building, etc., looks and is very formidable, and in many places concentrated zeal and co-operation may be wanting. As for ourselves, we have an impression that the friends of Ragged Schools and Refuges look with some shyness on any system where "General Routine" is likely to have the command. More than this, they fear lest the secular element should be found to predominate in these Government institutions. Our Schools and Refuges have been founded and maintained by the spirit of an earnest evangelism, which "seeks *first*" the salvation of their inmates; and to all, without exception, has the open Bible and a free salvation been presented as the foundation of all blessing for time and eternity. And whilst we, in view of the appalling extent of juvenile crime, feel the urgent need of help from the State, yet we would still hesitate in seeking it, if the result should be to hand over juvenile criminals, or outcast children likely to become so—to the heartless, perfunctory care of unconverted instructors, or if we must, in order to obtain secular advantages for them, allow false teachers to sow the tares of deadly error in their young hearts. Still let the experiment be made in every quarter, and let the true-hearted men and women who have nursed the infant system into life, and who have undoubtedly led the way to legislative enactment, still seek to mould and shape the Reformatories and Refuges, assisted by the State, that while they shall exhibit a sample of industrial training, such as from want of means has never been witnessed before—the true Christian element shall be unmistakably preserved.

These thoughts have been suggested by our perusal of a series of documents which have been placed in our hands in reference to the "Glasgow House of Refuge for Boys." This institution has been in operation for several years with very marked results. The *extent and*

causes of juvenile crime in Lanarkshire, of which county Glasgow is the chief town, have always been such as to render such a remedial system urgently necessary. As to the extent, we have no definite statistics before us, but it must be very great. But as to the causes, we have a most painfully instructive "Letter from the Governor of the Glasgow House of Refuge for Boys, to James Playfair, Esq., Convener of Committee of Commissioners of that Institution," in which "demoralizing amusements" are set forth as the principal cause of the ruin of the young boys who have been brought into the Refuge. We have long been familiar with the temptations supplied to dishonesty by the "penny gaffs" and low theatres which abound in this Metropolis. Some of the latter, if not all, are under the sanction of the Lord Chamberlain, and we have often wondered how this official "*censor morum*" could suffer the pieces which are brought out at these places of infamous resort. And when we turn to Glasgow, we see what are "*the effects of shows* upon the juvenile population" by the results of an inquiry into the history of fifty boys.

"After a minute examination," says the Governor, "of these fifty boys, forty-one, that is 82 per cent., have either begun, or been confirmed in their course of crime, through the minor theatres, and shows, and saloons, and the bad associates which led them thither." But the *neglect*, as well as *vicious habits of parents*, comes out as antecedent to these influences for evil, for "of the fifty, 32 had one or both parents addicted to drink, while 30 could not read, and otherwise were extremely ignorant." Let the stimulus to theft supplied by these low theatres be remarked as illustrated in the following cases:—

"A. A., aged twelve years, says—'I first began to steal by taking a penny out of my father's pocket. I did that often to get to the shows and theatres. After I got a situation I frequently stole money from my master,—I think altogether about 50*s*. I also took away handkerchiefs, pieces of cloth, and other articles, which I and my companions sold in the wee pawns. I was then going almost every night to the theatres and shows, of which I was very fond.' This boy is now at the tailoring trade, and doing well.

"W. H., aged twelve years, says—'I was first taken by my brother and other boys to the shows. When near them we found we had no money, and we went and stole to get in. I liked the theatres better than the shows, as we saw them fencing and stabbing one another.' This boy was *fifteen* times in the police-office, *four* times in prison, and was whipped three times there. The brother alluded to was convicted about an equal number of times, and some of his associates sentenced to transportation.

"D. B., aged twelve, states—'I began to steal about three years ago. A boy taught me, and took me to the shows and theatres, where I saw them acting bad things, and heard them cursing and swearing. I took clothes out of my mother's house, and sold my own shoes, to get to the theatres!'"

The foregoing throws a melancholy light both on the extent and causes of juvenile crime in Glasgow. According to the Prison Report for 1852, 243 boys and 106 girls were committed, and the Governor tells us that he has seen from 200 to 300 young persons, from ten to twenty years of age, going in or coming out of an evening from one of the low theatres; and an intelligent officer of police on the spot, declared that *upwards of three-fourths stole in order to get in.* We know that police-officers and City Missionaries will always and everywhere give similar testimony. An important question is thus raised, namely, whether it is not possible for the friends of religion and morals to take some special cognizance of the working of these theatres over the kingdom, with a view of

making the law to bear more stringently upon them. Their entire suppression, indeed, (such as was done with *all* theatres in the days of the English Commonwealth, and such as would be justified by the character of a large number of the "stock plays" and farces enacted on the boards of our *minor* theatres,) would be an act of true patriotism and of wise statesmanship. But along with this suppression ample provision should be made for the true enjoyment of the people, and especially of the young. On this point Mr. M'Callum says, with great force and justice:—

"Children are made *happy* in proportion as they are made *good*. But I emphatically deny that such is the character of the amusements referred to. From all that is seen and heard there, morality is outraged; they are the haunts of the idle, the vicious, and the dissipated; and when a youth begins to frequent them, most assuredly he is on the highway to destruction. *Were our civic authorities to abolish such places, and to encourage rational and innocent amusements, they would confer a lasting benefit on the youth of our city.* The experiment has been tried with our boys, and the result has been most successful. They have manifested great enjoyment in visiting the Botanic Garden, and the Andersonian Museum, as also with the Scientific Lectures delivered at the House. *Such enjoyments instruct as well as please*, and create a taste for what is dignified *as well as ennobling*."

The amount of recreation secured by the happy variety of employment in Refuges themselves must have often struck those who have, like ourselves, occasionally visited these institutions, and marked the cheerful aspect of the inmates. The Refuge at Glasgow has been one of the earliest and most successful in the securing of such a result. Rising both summer and winter at half-past five, they are ready for work at six o'clock, and meeting with their respective masters, they commence the business of the day. Breakfast, family worship, and recreation in the play-ground, occupy from eight till half-past nine o'clock, and then one-half of the boys who are furthest behind in their education attend school till one o'clock, while the other half are engaged under competent instructors at their respective trades. These last after dinner go to school also, remaining there till six, or some of the more advanced till five, who resume their duties in the workshops till seven. Then come evening ablutions, supper, and family worship. An hour and a half remains. In summer this time is chiefly occupied in the play-ground, and at their *gardens*—an indispensable appendage to every well-ordered and complete Refuge. In the winter, one or two nights weekly are devoted to reading on various subjects, religious, scientific, historical, books of travel; and newspapers are not denied them. On the evenings subsequent to such readings questions are asked, which elicit from many of the boys minute accounts of what they have perused, and scientific difficulties which have occurred are clearly and simply explained. A portion of each evening of the week is devoted by the monitors to hear the daily Scripture texts, which are repeated simultaneously at the morning worship and individually on the Lord's day. One evening each week is devoted to music, and a systematic course of lectures in winter has been recently added to the above programme of daily work, and we may surely add of daily enjoyment. "Time," says the Governor, "thus is never allowed to flag on our hands. Each portion is allotted to its particular duties, and these are carefully and spontaneously discharged."

By those who are not very zealous for a thoroughly evangelical and Scriptural learning, and who have little sympathy with the *spiritual*

design of the promoters and friends of Refuges and Reformatories as generally conducted, it seems to be taken for granted, and it is sometimes insinuated, that the *religious* training is generally pushed to such excess as to deny to the *secular* its legitimate and proper position. Whilst we acknowledge that there are Day Schools where the Bible is a class book, where the secular education is very inferior, we can say with truth that such is not the case with Refuges and Reformatory Schools. The example furnished by the Glasgow Refuge in this respect may be higher *in degree* than in some other cases, but substantially it is the same. Three objects are contemplated by the managers of this institution, first, intellectual training, including reading, writing, arithmetic, geography, and grammar; secondly, the formation and strengthening of industrial habits as "a prime element of success." The trades conducted in the house (at the time of the latest Report we have seen) embraced tailoring, shoemaking, weaving, farming and gardening, wood-splitting, joining, inside workers, etc. The tailors, sixty-two in number, made a considerable share of the clothing of the police, fire-brigade, etc. The shoemakers were equally industrious; while as to the farmers, "a good crop of potatoes, turnips, cabbages, and a quantity of barley, which the boys reaped and threshed themselves," and all of which were brought into household use, testify to their success also. In addition to these are the weavers, who prepare the shirts and stockings; and the wood-splitters, who in one year have manufactured upwards of 190,000 bundles. Indeed, if the farm were larger, this would be "a kind of colony, to some extent self-supporting."

The *third* object aimed at is the formation of a moral and religious character. And here it is that we find our own views thoroughly expressed in the language of the Report:—

"We consider that a child is but half educated unless his intellectual, industrial, moral, and, with that, we understand also his religious faculties, are fully and harmoniously developed. And we know no better foundation on which to erect the superstructure of a boy's subsequent education, than on an enlarged and intelligent acquaintance with the Word of God."

"To secure the third object alluded to, namely, the formation of a good moral character, we feel profoundly the utter helplessness of human instrumentality, apart from the gracious and quickening influences of the Holy Spirit. We, however, use the means, in humble reliance on that Spirit, and leave the result with God. We believe the declaration—'My word that goeth forth out of my mouth shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it.' And again—'Train up a child in the way he should go, and when he is old he will not depart from it.' This is not less true philosophically than theologically. Accordingly, we endeavour to adopt God's means to effect God's work.

"We believe the Bible to be the great instrument in the hand of the Spirit for the true reformation of our boys. With this mighty lever we never despair of the recovery of the most depraved and degraded, while without it we hesitate not to affirm that all means at reformation must prove utterly abortive."

The boys also attend public worship at one of the churches on the Lord's day, and they give wonderfully accurate accounts of the sermons which they hear.

Here then is the happy union which we long to see in all such institutions all over the land, and it is this which brings down a blessing from above and secures true happiness. "Demureness and gloom are unknown in the house. Innocent and happy recreations are encouraged. The usual boyish games are played with vivacity and spirit, and all feel

that everything is done to secure their happiness for both worlds. In short, we endeavour to make this a Christian, happy home."

And what are the *results?* From 85 to 90 of those Arabs of the street have been reclaimed, and become either valuable emigrants to the colonies, or remain to contribute to the wealth and prosperity of their own country.

Compared with the annual maintenance of each prisoner in gaol, after allowing for his work, and including the rent of his cell, there is an annual saving of £9. 15*s.* 2*d.* over the Glasgow prison, and £11. 15*s.* 4*d.* over the whole prisons of Lanarkshire taken together. "But this," it is truly said, "is but a small part of the economical saving through prevention rather than punishment. The inmates of the Refuge go forth as useful and productive members of society, while the outcasts from prisons return to their haunts of vice, perhaps more perfect in their trade of peculation and plunder."

The Glasgow House of Refuge for *females*, with recent additions, is now in full operation as well as that for boys, and the *funds* for the support of both are furnished from donations, bequests, and chiefly from an assessment levied by survey of one penny per pound on rents of £12 and upwards, amounting to £3,000 per annum. The amount required for the support of 250 inmates, including emigration expenses, would be £3,800. Supposing that this system of assessment by boroughs, counties, etc., were adopted, the Government not claiming *control*, but simply the right of *inspection*, and the local parties appointing officers, teachers, etc., and the National Treasury being available for a part of the expenditure, we ask, might not there be united, vigorous, general action taken, which, without sacrificing Christian liberty, or quenching the zeal and love of earnest co-operation and of generous *giving*, might so stimulate and sustain them as to produce a rich harvest of national blessing?

At a time when three separate Education Bills are before the Legislature, the following suggestions bearing on the subject generally, and with special reference to Ragged Schools and Reformatories, are we think worthy of special consideration. They are contained in "Note H" appended to the Prize Essay, lately published, on Ragged Schools.

"The writer would suggest that, in accordance with the principles that have been tried and successfully carried out by the Committee of Council, this State assistance should be so given as to stimulate and encourage the voluntary contributions of the benevolent, and awaken even among the poor a desire to bear in part the expense of educating their children. This object might be readily accomplished by making the annual grant of the State to each school bear a certain fixed proportion to the amount raised by *bond fide* voluntary gifts. The proportion so contributed ought to be greatest, say three-fourths of the whole annual expenditure, in the case of schools or reformatories for the criminal classes, and smallest in the case of schools for the more respectable poor, since these ought to be, as far as possible, self-supporting. *Ragged Schools and schools in poor rural districts, coming between the two, should be met half way; the Government paying one-half the expense, and the other being raised by voluntary contributions.* Wherever the school is supported, either wholly or in part, by an endowment, the amount of such endowment should be deducted before the proportions to be paid respectively by the State and by private benevolence are calculated. Let rules be adopted which shall effectually preclude extravagance in selecting either the style of building or the system of education."

We thoroughly accord with the author's suggestions as to the proportion of State support to be given to Ragged Schools. But we

must end as we began, by reminding the founders and supporters of Ragged Schools and Reformatories, that it is after all not on the State, but on themselves, that the continued extension and enlarged success of this movement depend. And as to the many who are "standing all the day idle," while yet their sympathies are with the good and true, we invite them to consider well, not only their responsibilities, but also the opportunities for active usefulness, now opened up to them. On this point the "Times" writes as follows:—

"Here, then, good people, sanguine philanthropists, radical reformers, much-believing, much-hoping, Christians, are you driven, after all, to that which is said to be the first work of the Gospel,—the saving of sinners, the rescuing the sheep that are astray, the seeking that which is lost, and the cure of spiritual maladies that seem utterly incurable. You deem it strange that you should have to end where you began; but it is stranger still that you should think it at all strange, for your Bible tells you that it is to be so. There always will be work enough for those who have time, heart, and strength for the reformation of their erring fellow-creatures. These new Reformatory Schools are one way of doing the work,—that is, with those who have actually made themselves amenable to the law. It appears to us a very important way. There are in this country vast numbers, and now increasing numbers, of men and women, in the middle and higher classes of society, with much time on their hands, who want some especially Christian employment, if only to satisfy yearnings that no amusements, no amount of church services, no reading, not even domestic occupations, will satisfy. We are aware that it is very usual to advise young ladies who confess to the ambition of being useful to go and read to their grandmothers, or make their papa's posset, or descend into the kitchen and make apple-dumplings. But such advice is equally narrow-minded and heartless; for when all the wants of a family have been satisfied, and as much attention forced on the elder branches of it, if any, as they can well bear, there will still remain, very often indeed, a great deal of time and of personal power for which some occupation is required. We seem to have just made the discovery that ladies may assist in a hospital without indelicacy, and with some chance of doing good. Why should they not be equally useful in these Reformatory Prisons, to which we seem at last driven for the cure of many social disorders? Why should not our idle men go and work quietly, teaching and talking to young offenders, instead of prosing at dinner-tables, and what is, if possible, worse, in Parliament, about criminal statistics? *Here is the work to be done, and here are the persons to do it.* It is the same idleness, or rather the same want of regular occupation, that drives the poor to crime, and their betters to frivolity; and the cure for both is, that ladies and gentlemen in danger of wasting their time should have the opportunity of employing it in the reformation of juvenile offenders, and other classes not utterly and hopelessly bad."

In our last paper on the subject of Scottish Ragged Schools and Reformatories, we suggested to our friends journeying northward to pay a visit to those of Edinburgh. And now we can with equal earnestness urge them not to forget to look in for an hour on the Glasgow Houses of Refuge.

EDUCATION, without motive and sound Christian principles, is as the moving power to machinery which has no regulator, or as wide spread sails to a ship which has neither chart nor compass to steer by. More education changes the character of crime. It gives increased power to the dishonest for planning schemes of robbery, and then of concealment and escape from justice. Education, based on a Divine foundation, and carried out in its fair proportions by Christian instructors, is of inestimable value, in every point of view.—JOSEPH KINGSMILL, M.A.

THE ELEVENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION.

On the evening preceding the Annual Meeting, the teachers and friends of the Ragged School movement met in numerous assemblies in different parts of London, for special prayer that God would continue to crown their efforts with His abundant blessing. Many and earnest were the petitions of that evening, that the Anniversary Meeting might, in tone, in character, and in influence, give an impetus to the great work in which they were engaged. We have every reason to believe that their heavenly Master graciously heard and fully answered their supplications. The great Hall was in every part filled long before the chair was taken, and soon after the proceedings commenced, it was found needful to close the gates at the entrances, to prevent any further ingress, as the passages leading to the Hall were full, without the possibility of any more gaining admission to the meeting. The attention of the vast assembly was fully sustained to the close of the meeting. The speeches were short, pertinent, and practical; none were prosy, all were cheerful, and some were lively. Every speaker seemed at home upon the subject, and furnished matter for serious consideration. Such a commencement of another year augurs well for the future, and has, we firmly believe, been granted in answer to fervent, faithful prayer.

EXTRACTS FROM THE REPORT.

The remedial efforts of the last few years, including, as they do, the labours of the City Mission, the Sanitary Commission, the breaking up of vile rookeries, the registration of the common lodging-house, the vigilance of the police, and an enlightened legislation, have done much towards bringing about an improved state of the body politic. The Criminal Returns of the Metropolitan Police show a gradual and pleasing diminution of convictions for the last three or four years. The state of education, however, of the criminal class is far from satisfactory. It appears from the same Return, that in 1853, out of 3,613 persons convicted of crime, 1,079 could neither read nor write, and 2,265 could only do so imperfectly, leaving only 269 of the entire number who could read with intelligence, and write a legible and business-like hand. Although much has been done in preventing crime and reforming the criminal, yet very much remains to be accomplished. The time has not yet arrived when the Committee can look with complacency on past achievements, and consider their work complete, and their labours ended. There are still many plague-spots in this city of cities, sending forth their pestiferous influences, and polluting the moral atmosphere. And although such spots may seem very undesirable in many respects as spheres for voluntary effort, yet these are the very places in which the Committee and those associated with them delight to labour, and in which additional Schools have been formed. In connection with the 137 Institutions now in the Society's list, there are—

113 Sunday Schools, with	14,248	scholars.
79 Day Schools, with	10,449	„
108 Evening Schools, with	7,184	„

Three hundred Schools are therefore at work, imparting secular instruction and moral and religious education to about 17,600 scholars; and industrial training to a portion of that number. This shows a large and pleasing increase compared with last year's numbers.

In the Sunday Schools the increase is			. .	1,148
„	Day	„	„ . .	1,449
„	Evening	„	„ . .	784
„	Industrial Classes		„ . .	294
Of Voluntary Teachers			„ . .	127
Of Paid Teachers			„ . .	20

The Industrial Classes

are more extensively and effectively conducted than in former years, and are being rendered more productive than formerly. Industry for girls is chiefly confined to needlework; but in addition to which, some are taught laundry and household work, straw bonnet making, and the duties of the nursery. Industry for boys consists mostly of tailoring, shoemaking, and wood-chopping, with a view to inure them to habits of industry and consecutive labour. The formation of good habits is the object sought, rather than the production of any particular class of artizans. Nevertheless, teaching of trades is being attempted in two of the Institutions. In one of these, turnery, blacksmithing, and carpentering, are taught, and the profits of the labour rather more than support the inmates. In another, the manufacture of pasteboard boxes is carried on to a large extent; and it is estimated the proceeds will not only support the young artificers, but meet the current expenses of the Institution. Whether such a sanguine expectation will ever be realized remains for the future to develop; enough has however been said to show that the friends conducting these departments of labour are fully aware of their importance in the right training of the helpless juvenile poor; and, subservient to that great object, to render that labour as productive as circumstances will enable them.

Closely allied to the Industrial Classes is

The Ragged School Shoe-black Society,

the fourth year of whose operations has just closed. It is pleasing to find that this very excellent Society is prospering. The last year has been attended by a much larger amount of pecuniary success than in any of the three preceding years. The Committee, finding that it was quite out of their power to keep pace with the demand for well-trained and orderly Shoe-blacks, wisely encouraged the formation of Branch Societies for the occupation of those parts of the metropolis that otherwise would have been neglected. There are therefore at the present time three Societies in successful operation. They act in concert, although independent of each other. The boys employed by each Society are easily distinguishable by the colour of their coats. The *red* coats are employed by the original Society, and occupy central London. The *blue* coats work in the east of London; and the *yellow* coats in the south of the Thames. During the last year the average of red coat boys employed was 41, of the blue coats 32, and of the yellow coats 22—making the total average of boys constantly at work 95. In the last 12 months the red coats earned £1,193. 12*s*. 5*d*.; in the last six months the blue coats earned £162. 6*s*. 10*d*.; and in the last 5 months the yellow coats earned £87. 7*s*. 9*d*.; making the total earnings for the year ending March 31st, £1,443. 7*s*. This sum was divided according to a fixed rule, which gave to the boys, as wages, £785. 9*s*.; besides the sum of £335. 13*s*. 5*d*. placed to their credit in the Savings' Bank; leaving a sum of £322. 4*s*. 6*d*. to meet the current expenses of the three Societies. The red coats, at the rate of 1*d*. per pair, cleaned 286,469 pairs of shoes; the blue coats, 38,962 pairs; and the yellow coats, 20,973 pairs; making a grand total of 346,404 pairs of boots and shoes cleaned by the boys of the three brigades.

The great desideratum in connection with Ragged Schools is a ready and suitable employment for scholars when they have been prepared for—

Situations.

The Shoe-black Brigade has in this respect rendered good service. It is pleasing to find that 837 scholars during the last year were sent from 54 Schools to situations. The remaining 80 Schools have not made their return complete; but should they have been equally successful, and there is no reason to believe that they have not, then it follows that 1,300 scholars were in the last 12 months placed in positions by which they are earning their own living. To this extent, then, has vice, pauperism, and idleness been checked, and honest industry, self-dependence, and virtue been fostered.

The Committee have deemed it a judicious distribution of the funds placed at their disposal, to offer, in last year, as they did in the year preceding,

Scholars' Prizes

to the extent of 10*s.* to each scholar who had fully complied with the conditions upon which they were offered. It was arranged that those scholars who had succeeded in carrying off the prize of 10*s.* in the first year should be eligible to compete for the Prize Card only in the second year. And with a view that the girls should enjoy the protection of a home, and the moral influence of a female head of the family, it was decided that the influence of the prizes should be shown in the favour of those who were in domestic service. The ages of the candidates were between 12 and 18 years. Although the conditions were narrowed and rendered stringent, yet upward of 400 competitors came forward who considered their claims for the prize valid; upon a scrutiny, however, several failed, not having correctly understood the conditions. The number of successful candidates in the first year was 144, but in the second it increased to 327, of which number 222 were boys and 105 girls, the whole of whom had kept their places for a period of at least 12 months, and were all well recommended by their employers for general good conduct.

The Committee in their last Report stated that they had resolved upon aiding

Refuges,

by voting, from a sum set apart for that purpose, a grant of £3 per year towards the support of the inmates coming within certain conditions. Such a mode of rendering assistance has been found to work successfully. It obviates the necessity of a large Central Institution, and fosters local effort, and supports it in the proportion in which it is put forth. It thus aids in sustaining numerous smaller institutions, which, although less economical, are nevertheless more effective, by their more nearly approximating to that of a family. And while it has been the means of meeting the necessities of the destitute children of London more effectually, it leaves the Committee more at liberty to give their attention to the general operations of the Society.

At the present time there are 9 Refuges for males and 6 for females, affording accommodation for about 350 boys and 150 girls, and in which there are just now 350 inmates. A similar number has been refused such an asylum in consequence of the funds available for their support not being equal to the expenditure that would thereby have been caused. This is to be regretted; but, under the circumstances of the times, it is no more than might be expected. During the past year a monthly average of upwards of 130 of the inmates came within the conditions, and towards whose support the Committee voted £389. 15*s.* It is proposed to continue this assistance through the coming year, and with a view to render increased assistance, the conditions have been revised and made less stringent. It is therefore to be expected that the sum to be voted in aid of these invaluable institutions for the next year will be considerably in advance of those of the past.

The year that is now added to the long list of the past has been one in which

Financial Matters

have been attended with some anxiety to the managers of all Societies supported entirely by the voluntary contributions of the public. In addition to

largely increased taxation, extensive demands have been made upon the resources of the benevolent to supply the wants of the bereaved families of our noble-hearted and brave veterans who have fallen, or been disabled, while nobly fighting their country's battles; these have, of course, drawn largely from funds that otherwise would have been available for the support and extension of benevolent, religious, and educational institutions. The Committee regret not such an appropriation of public beneficence; it was not only noble and patriotic, but it was merciful and just. To supply the wants of those immediately engaged in this struggle liberally and generously was both a duty and a privilege. And while this has been receiving the attention of the public, the wants of this Society have not been overlooked. It is peculiarly gratifying to the Committee at the close of such a year to be able to report that the donations and subscriptions have equalled those of any previous year. It is true the total receipts for the last year, as shown by the balance sheet, do not amount to half the total of the receipts of the year preceding, but on looking at the items making up the total, it will be seen that the deficiency is solely under the head of Legacies; in all other respects the finances are progressing. The two large legacies of last year, and the one of the year preceding, form a Reserve Fund, which enables the Committee to give with a more liberal hand from their current income to every deserving case brought under their notice; besides which, they are enabled to continue the annual payment of sums voted in former years without any immediate fear of being obliged to reduce the amount. It will be seen from the balance sheet that during the past year the Committee have been obliged to draw upon the Reserve Fund to the extent of £500, and yet the balance of the General Fund at the close of the year, as compared with the commencement, is less by £400, showing, that to keep up the efficiency of the Society's operations required a sum of £900 more than the current income of the year. The grants of the Committee have in every case been carefully voted, and it is believed the money so voted has been as carefully applied by the friends of local Schools. So convinced are the Committee of this, that on reviewing their proceedings they are of opinion that should similar demands be made upon them in the coming year as in the past, they would be obliged to render similar assistance, although it might at the close of that year reduce their reserve by another £900.

The local Schools of London, in making their returns in April last, show the amount of funds placed at their disposal. From which it appears that 110 Schools received during last year £17,826, and expended in the same period £19,124. Had the returns been complete from all the Schools, it is estimated that their total receipts would have been £22,000, which added to the General Fund would make a grand total of £26,000, given in support of the Ragged School movement in London—an amount that, considering the circumstances of the times, calls for gratitude and praise.

To be rightly directed and sustained in this vast undertaking, the Committee, in conclusion, feel they need Divine guidance and strength; they are convinced of their own insufficiency for the spiritual improvement of the neglected and destitute juvenile poor of the metropolis; they, however, are comforted by the fact, that God uses human instrumentalities for making known to a sinful world "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," and that such a weak instrumentality is not left to work alone, for God by his Holy Spirit works in it both to will and to do his good pleasure. To be "labourers together with God" in the salvation of the world, is to enjoy the highest honours of which man is capable. To such honours the Committee aspire, and with nothing short of the realization of such high, such noble objects will they be satisfied. With them—

"Names, and sects, and parties fall,
And Jesus Christ is all in all."

PROCEEDINGS OF THE ELEVENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall on Monday Evening, May 7th, 1855.

THE EARL OF SHAFTESBURY IN THE CHAIR.

THE proceedings were commenced with the hymn,

"Come, let us join our cheerful songs."

The Rev. W. WILKINSON then engaged in prayer.

The NOBLE CHAIRMAN on rising was loudly cheered, and said: A very few words from the chair to-night will be sufficient for the purposes of the meeting. On this, the eleventh anniversary of the Ragged School Union, it would be almost an insult to detain you by any speech to show the value of Ragged Schools. The facts speak for themselves. You do not come here to be convinced, I guess; you are convinced already; and the very best speech the Chairman could make would be to read the Report in its full extent, which I would readily do if that duty were not reserved to my excellent friend Mr. Gent, who will appear before you this evening in its discharge. I must, however, congratulate you on the success of your efforts, and call upon you to join with me in thanking Almighty God for the great measure of success and advance that He has granted to all our operations. There is no doubt about it. No one who was conversant with the state of the metropolis some few years ago, and who shall go now and review the same haunts and localities that he visited a few years before, can doubt that the whole population has been greatly benefitted by the operations of these Ragged Schools. (Hear, hear.) I am not going to refer exclusively to Ragged Schools the whole amount of the benefit conferred; but I do claim for them a very large share of that benefit; and no one can mistake it who will go into those districts. He will observe that the Ragged School becomes the centre of a most genial influence. It calls out the sympathy and co-operation of the people around, and causes the alliance and the co-operation of many voluntary teachers—a body of men and women of whom I cannot speak with sufficient respect and affection. Their labours are beyond all price; and I have but one word to add upon that point,—and pray God that he may send still more labourers into the harvest, for the harvest is abundant. These Ragged Schools are like leaven thrown into the middle of a district; they shed all around a genial influence; and I am convinced that the thoughts, the manners, the habits, and the language of hundreds who live in their vicinity have been greatly softened and improved by the very presence of these works of mercy. Now, although it may be with the hazard of repetition in the Report, I must call your attention to two very striking facts, because you ought to see and to feel the very great benefit that has been conferred upon the special objects of your care—the children of these vast and hitherto neglected localities. The Report will show to you the operation of that small detachment that is called the Shoe-black brigade, for which we are indebted to a committee apart from the Ragged School Union, though springing out of it. But the efforts of these children are somewhat suprising. I find that the earnings of the three Shoe-black brigades were, for the year ending March the 31st, £1,443. I find that they cleaned 346,000 pairs of boots or shoes. (Applause.) This is one of the results, and one of the most beneficial results, of the efforts of the Ragged School Union. Not only are you providing for these children a maintenance for the present time, but you are training them in habits of industry, by which you qualify them for any situation they may obtain hereafter. (Hear, hear.) I next come to the situations which have been obtained for the children educated in these schools. I see there have been sent out in the last twelve months no less than 1,300 scholars, who are earning their own livelihood. That these scholars have answered to the efforts made on their behalf is manifest by the research made by the Committee, with a view of granting prizes to such children as have kept their places twelve months, and brought a certificate of good conduct from their employers. In the first year we gave 144, this year we gave 327 prizes to children in that category; and I believe, that if the rules had not been so stringent—and necessary it was that they should be stringent—we should have given twice that number of prizes to children plucked out of the mire and the gutter, children who, without this effort,

would have been an offence and a nuisance to the public, ruinous to themselves, and a disgrace to the community. (Applause.) Here are two instances that I bring before you, that you may see that your efforts are not speculative, but practical, and that hundreds and thousands of children may be reclaimed from vice, and brought into the condition of honest and worthy citizens. (Applause.) Now, if this be the effect of your operations upon a surface of about 17,000 children, why should not the same effect be produced upon a surface of twice or three times the number? There are a great many more who ought to be called within the folds of the School; and if we had a greater supply of voluntary teachers, and some larger contributions, we might produce the effect on the whole mass that we have produced on these few, because the principle laid down, and the system maintained, are equally good for a hundred thousand as they are for twenty thousand of those children. But the efforts that all are to make must depend upon the efforts that you yourselves make in respect of the contributions that we require. It may be a moot point how far we could ask, or rather how far we could receive, the assistance of the public moneys in these matters. For my own part, I maintain my old opinion, that I would reject all public assistance if it in the least degree involved interference with our system. Our system is peculiar, it stands alone; it must be governed by its own principle; it must be regulated by its own machinery; it must be conducted entirely by people of its own choice, and of a special and peculiar calibre. Any interference would utterly destroy, or to a great extent vitiate it; and whatever may be the desires at the present moment for administrative reform in other quarters, we as yet want no administrative reform in the affairs of the Ragged School Union. (Applause.) But, however, if such be our success, how great becomes our obligation, and yours too, to maintain us in the work that we have begun! See the position we now occupy, as contrasted with the position we occupied when we first propounded these things to the notice and the feeling of the public. Then, as it were, against hope we had to believe in hope; now we have on our side certainty and assurance. We appeal to the past. It is no longer experiment—we adduce facts; and we call upon you and the public at large to aid us in multiplying these facts. I have not a doubt of the result, if we go forth with the strength and the energy that are required for the great work to be done. You may feel most assured, that if in the midst of these days of difficulty and of conflict,—in these days of doubt and perplexity,—in these days of war and tumult, we be not distracted from the great object we have in hand, but go on persevering in faith and prayer, with the view of bringing these destitute thousands—destitute, dirty, and degraded though they now be—yet containing as many jewels hereafter to shine in the coronet of Christianity, as any thousands that ever were or ever will be on the face of civilized earth;—if we do but go forth, I say, in that faith and prayer, persevering in our supplications to Almighty God to bless these efforts, I doubt not—nay, I feel as assured as I do of my own existence—that we shall reap an abundant harvest, both in time and in eternity.

Mr. GENT then read the Report, for an abstract of which see page 107.

VISCOUNT EBRINGTON moved—

"That this Meeting receives the gratifying intelligence contained in the Report with thankfulness to Almighty God, who has so signally blessed the efforts put forth to ameliorate the condition of the neglected and destitute children of the Metropolis; and that the Report now read be printed and circulated under the direction of the Committee, which for the ensuing year shall consist of the following gentlemen:—" [*See List of Managing Committee in the Report.*]

He said: It was indeed an honour and a privilege to move the adoption of such an interesting Report. Depressing as were many of the circumstances around us, there was indeed cause for deep gratitude and humble confidence whenwe heard of what good had been done by this invaluable Society, and how many noble-minded men and women were taking interest in the work, and lending it their aid. (Applause.) For some time, unfortunately, the side of crime, especially of juvenile delinquency, had been constantly on the increase in the Metropolis; and that this should be so, was, indeed, no cause for wonder, when it was remembered that between forty and fifty thousand souls, the population of a large city, had been annually added to its inhabitants, without adequate provision having been made for its education and pastoral instruction. (Hear, hear.) It was, however, truly a cause for thankfulness to

learn from the Report that the criminal returns showed a gradual and pleasing diminution of convictions for the last three or four years; and although he did not presume to arrogate to this Society the sole credit of being instrumental in this blessed reversal of the tide of criminality, yet he believed it was owing far more to the labours of the Ragged School Union and of the City Mission, with which it was nearly connected, than to the sanatory commission, or even to the breaking up of vile rookeries that followed the registration of common lodging-houses. (Applause.) Because, as one who had long taken a deep interest in sanatory reform, he regretted to say, that little had been actually done in that direction; although seed was no doubt sown which would hereafter bring forth fruit. He leaned to the conviction, that it was pastoral and educational efforts that had mainly, if not entirely, been the instruments of producing the blessed change to which he had referred. (Applause.) He not only admired the Ragged School Society on account of its rescuing children from their degraded state, and leading them from preying upon society to contribute to its wealth; but in that, as in several other noble Catholic societies, he saw that there was a unity of purpose among Christian men, and that the essential unity of their work was thoroughly recognized. (Hear, hear.) It was delightful to see in the list before him the names of so many earnest and honest men of different denominations and positions in society, who could, without compromising their individual convictions, agree in pushing forward this great work in the name of Christ. (Applause.)

The Rev. J. McConnel Hussey, in seconding the motion, related an anecdote of the false prophet Mahomet, who being on one occasion exceedingly anxious to display a miracle before his followers, determined on commanding a mountain to move. Being unsuccessful he said, "Well, if the mountain will not come to Mahomet, Mahomet must go to the mountain." This Society had seen the necessity of going to the mountain of crime, and immorality, and sin, which they found would not come to them. It was impossible not to be struck, in reading the accounts of Ragged Schools, with the desperate condition in which the children were placed. Would to God that those accounts could be circulated amongst all classes of society. If God had granted to some to ascend the mountain of prosperity, it was not that they should be always keeping their eye fixed above, but that they should look down from their giddy height on the desolate and rugged spots of the country, to see where cultivation might be brought, and where amelioration and reform might be carried out. It was their duty, as they gained that height, to see that they did not lose the advantages of their position; and he was sure that the more such persons pondered the condition of the poor, as his lordship had set them an example—the more they examined the state in which the poor were placed, and the necessity there was for working for their welfare, the more would they find their high position useful, and the more would they live in the love and the respect of the people. The amount subscribed to this Society showed that there was not that universal interest felt in it which its importance most certainly demanded. And why was this? Because there was such a vast amount of ignorance with regard to the condition of the poor. It was only lately that men had recognised the truth that there was a Lazarus at their doors, and that they were therefore bound to forget their sumptuous living and their fine linen, and to give of the abundance with which God had blessed them. (Applause.) Another reason why they did not come forward as they ought was, because of a false and deceptive sensitiveness, which led them to imagine, that if the veil were drawn aside which hid from their view the hideous scenes of demoralization and sin, the result would be so appalling and dreadful, that it would be altogether unpalatable to the eyes and ears of the refined. But was it not their duty, if they had a monster in their midst, to realise it in its full dimensions, in order that they might remove it from their presence? (Hear, hear.) Instead of allowing their imaginations to be excited, and their affections and sympathies drawn out and wasted by the mere shadow in the theatre which disappeared as soon as the curtain dropped, was it not better to see the reality, by which the affections could be touched, and which they might labour to remove? (Hear, hear.) But another obstacle to the enlargement of the Society's operations was, that avarice which made men unwilling to realise the necessity of giving. He was afraid there were a great many who would not investigate the question, lest the investigation should lead

them to their purses. (Hear.) But whatever obstacles there might be, let them go on rejoicing in the work, looking forward to the future, and allowing the future to cast some of its gilding beams upon the present. Might they not say that the Society was, as it were, a large paper machine, that took the rags and formed them into useful materials, for packing up parcels, or for writing purposes, making them, perhaps, as fair as the paper upon which the gentle hand of the lady wrote her letter? (Applause.) The refined man might delight to look at the noble works of art, and like Layard, go and investigate the recesses of Nineveh; but there was something grander than this in the contemplation of a ragged boy. And why? Because beneath those rags he saw the workmanship of God. (Applause.) That boy had a heart that beat with affection, and an understanding with which God had adorned him; and yet that poor child was left to change those very instruments which God had given him for his elevation into weapons for his degradation and overthrow. (Applause.) He hoped to see the day when the ragged boy should become a useful, straightforward, and honest citizen; and perhaps the employment in which he was now engaged, was but a type of that in which he would be engaged hereafter. He was now found polishing the material understanding of man; might he not at some future time be found polishing the immaterial? (Hear, hear.) Might they not hope, that he who was now sweeping the dirty crossings of the streets might be instrumental in cleansing the immoral ways of man; and that he who was now engaged as an errand boy, might one day be a messenger for Christ, carrying the glad tidings of salvation, which for the first time sounded like music in his ears at a Ragged School? (Applause.)

The Very Rev. the DEAN of CARLISLE supported the Resolution. He said he had come to the meeting to learn and not to teach. The gentleman who preceded him said that there was not that great interest taken in the Society which there ought to be, and that this was evident from the state of the funds; but no one who looked round the room could doubt that there was a very strong and universal interest felt in the institution; and those who had the misfortune to come, like himself, somewhat late to the meeting, must be aware that there were large numbers outside who could not obtain admission, and that it was a service of danger to obtain admission. (Hear, hear.) It was a great pleasure to him to find so many brought together in this good cause. The reason was, because the work had been taken up in a proper spirit; and he believed that all the educational attempts throughout the country might learn lessons from the educational attempts which had been made in Ragged Schools. There was one great lesson that all might learn through the institution: namely, that it was not machinery that could lead them to accomplish great objects, but the engagement of the right kind of men. (Hear, hear.) It was not because they had schools, and classes, and teachers, that they succeeded, but because those teachers were men of a real missionary spirit, and ready to devote themselves heart and soul to the great work they had undertaken; and without such a spirit, no attempts to educate the lower, or the middle, or the upper classes of society would ever succeed. (Hear, hear.) Another great lesson which might be learned was this, that it was the business of the educator to look after those whom he educated after they passed immediately from his hands. There was nothing more gratifying in the Report than the statement, that those who were connected with Ragged Schools endeavoured to lead the boys and girls they had educated to be respectable and honoured men and women. (Hear, hear.) The noble lord had just informed him, that one of the girls, an outcast from society, who had passed through one of the Society's schools, had recently emigrated to a distant colony, and there assumed a station of high responsibility, and was now moving in the upper classes of society. (Hear, hear.) That was only one of many instances in which those who were connected with Ragged Schools had watched the interest and progress of their pupils in every quarter of the globe. (Hear, hear.) The system of emigration connected with the institution was one of its most pleasing features. If all the educational institutions of the country were as anxious to look after their pupils when they left school as were the Committee of the Ragged School Union, they would hear no more of those complaints which all who were acquainted with the common educational institutions of the country did hear—that it was impossible for the master to retain his power over his boys after they had passed from his school. There were frequent complaints of scholars

leaving off their habits of attending church as soon as they left the parochial school. There must be some fault in the parochial school to cause this; and this fault might be amended if the conductors of those schools would learn from the conductors of Ragged Schools. (Hear, hear.) Another feature of Ragged Schools was beyond all praise. They influenced the parents through the children; and if all other schools would take the same course they would find that they were educating both old and young at the same time. (Hear, hear.) He must say, however, that there seemed to be a greater degree of sympathy called forth in favour of the education of the lowest, and what were commonly regarded as the abandoned classes of society, than of the children of the hard working and industrious labouring man; that more was done for those poor outcasts of society, whose parents threw them altogether aside, and paid no attention to them, than for the children of those who were anxious that their children should prosper. (Hear, hear.) There was, he thought, no reason why sympathy should be shown to the one more than to the other. No sympathy could be too great to be expended on those who were at the bottom of society; and what those who wished to elevate the class above had to do was to rival the sympathy shown in behalf of the lowest, and carry further their own attempts to educate the children of the labouring man; and they would soon find that they would be able to do much more for them than could be done for the children of vice and crime. In fact, all these attempts at education throughout the country must rival each other. It was a holy rivalry in which they were engaged; and he earnestly trusted that every one who was employed in any attempt at education, whether in behalf of ragged children, or of those immediately above them, would never stop till, by God's blessing, a real Christian education was spread from one end of the country to the other. (Applause.)

The Resolution was put to the Meeting, and carried unanimously.

The Rev. H. S. Brown, of Liverpool, moved:—

"That this Meeting deeply sympathizes with the condition in which so many thousands of poor children have been found in London, and rejoices in the fact that so much has been done to remedy the evils under which they have been suffering; and while it believes the plans carried out under the auspices of the Ragged School Union are peculiarly adapted to meet the necessities of the case, it is of opinion there is still a great necessity for a large extension of those efforts, in order to overtake the evil for which Ragged Schools have been established. And in expressing these sentiments it recognizes the importance of united fervent prayer, that God may give the outpouring of his Holy Spirit, that the Gospel of Jesus Christ may be disseminated and its blessings dispensed among the masses of the poor."

He said: It doubtless must be admitted by all, that we lived in a highly inventive age—an age in which man seemed to be, in some degree, at least, recovering that glorious inheritance of his, that triumphant dominion over the whole creation, which was first accorded to him in his original tenant-right of the world; so that it was really becoming rather a tiresome common-place, with which they were almost perpetually bored, that if our ancestors were to rise up they would be somewhat taken aback at beholding the wonderful alterations which art and science had accomplished. It was, however, the best sign of these most stirring times, that while the spirit of selfishness had thus been so active, ingenious, and successful, the spirit of Christian benevolence had by no means been lying dormant, but, in the best sense of the expression, had "sought out many inventions" with a view to the achievement of far prouder conquests, and the realisation of far happier results, than ever had been or would be seen in the domain of worldly enterprise. In fact, without a corresponding progress in this direction all merely temporal improvements would be valueless, if not positively injurious, because power lodged in the hands of the selfish, the base, and the wicked only made them more terribly destructive. It was a question whether there had not been too great a glorification of the material advancement of the world, and whether they had not mistaken what they were pleased to call the march of intellect for the true progress of humanity. Contemporaneous, however, with the activity of the spirit of the world had been the activity, the ingenuity, and the success of the spirit of Christian benevolence and zeal; and as Christian Charity had been stretching forth her energies to the ends of the earth, endeavouring to

reach the most distant and to raise the most degraded of our race, of course she would have been very strangely inconsistent with herself if she had forgotten or passed by those who, at her very doors, were sunk in the wretchedness and bondage of ignorance, and poverty, and sin. But, true to herself, true to her Author, and true to her aim, she had not forgotten these. It was a slander and a falsehood to insinuate that Christian benevolence cared only for Hindoos, and Hottentots, and Caffres, and Chinamen, and South-sea Savages. The spirit of Christian philanthropy and love heard the wild and dreadful wail of the world's distress—the signal guns that were booming dolefully from a thousand wrecks, all foundering in the deep—and she desired to listen to all those calls, to recognize all those claims, and to mitigate all those horrors. The very men who with one hand were pointing the children of Hottentots and Hindoos to the cross, were with the other plucking the ragged children out of the miry pit and the horrible clay. (Applause.) But whilst the object of the Ragged School Union was a glorious one, there was something painful and humiliating in it; for after all that had been done by the building of churches and chapels, by Sunday Schools and town and city missions, and by the clergy of all ranks and denominations who were engaged in this work, still the humiliating fact remained, that although all this machinery had been in operation, effective or ineffective, for years, and some of it for centuries, there existed in their very midst, in the metropolis of the country, and even under the very shadow of the churches, an ignorance as intense and a heathenism as dark as could be found in the realms of professed Paganism. (Hear, hear.) He did not mean to say that there was anything in rags so very dreadful or so very intolerable; but he believed that in nine cases out of ten, or in ninety-nine cases out of a hundred, those rags were, like death, the wages of sin. (Hear, hear.) Bad as the times were, there would be very little raggedness if there were very little wickedness. But he was not surprised at the amount of poverty, when he thought of the amount of intemperance and improvidence that existed. They might now go into the house of a working man, and from anything they saw there, it would be impossible for them to tell whether he was in the receipt of fifteen shillings or three or four guineas a week; and he could say from experience, that some of the most miserable and dirty houses he ever entered were the habitations of men, who, if they had been sober and industrious, would have been in the receipt of two guineas a week and upwards. (Hear, hear.) It was a fact, that there were men who spent twenty, thirty, forty, fifty, and some as much as eighty per cent. of their earnings in their own selfish gratification, while the wife and family had to live upon the remaining twenty per cent. (Hear, hear.) Some of the most powerful temperance lectures that could be given were read by the rigours of the last winter; yet there were many artizans who, during the last spring and summer, might have earned, and often did earn, from ten shillings to a guinea a day, were seen last February besieging the door of the poor-house, and craving parish relief. (Hear.) Was it to be wondered at, that there were poor, ignorant, outcast, wretched children, when there were so many intemperate and improvident parents? He did not wish to stand authoritatively between the parent and the child; but if parents could not see that it was their great and blessed privilege to bring up their children well, they should be taught that they also were the children of society, and that the commonwealth could not afford to allow private individuals to bring up their children to be an utter curse to society. (Hear, hear.) Here, however, was a great and blessed work to accomplish. There was a great evil in our midst; and if we had not voluntarily admitted this of late years, it would very soon have pressed itself upon our attention in a much more unwelcome and startling manner, as it had indeed done lately in the shape of bread-riots. He did not think there was anything less open to the charge of being Utopian, and, that of all the Christian institutions that held their anniversaries in Exeter Hall there was none in which Christian benevolence took a more practical turn, than the cause in which the present meeting was assembled. Let the Christian intelligence of the country be brought to bear upon the work; let the Christian people of England rise to a full sense of their responsibilities and obligations in proportion to their Christian knowledge and privileges, and recollect the purpose for which they received their wealth. No man was more responsible in God's sight than the well-informed Christian man, who refrained from communicating instruction to the ignorant and them that

were out of the way. Let them get rid of the most pernicious idea, that the man with the five talents was the man of great wealth; and let them devote whatever available powers they possessed to the great work that was before them. (Hear, hear.) He hoped every Christian man would remember, that while the contribution of money was necessary, there was also needed a contribution of intelligence. Let all good men throughout the land study this matter, and having ascertained their particular sphere, go and occupy it with energy and cheerfulness, and the waste places around them would put on a more cheering aspect. God did not intend to make any part of the world blossom like the rose, except through the instrumentality of those who held in their hands the seeds of truth. He would say, May this work go on! Go on it would. The Creator, the Redeemer, the Sanctifier of man could not but regard it with the highest approbation. May Ragged Schools flourish as long as ragged children exist; and when the necessity for Ragged Schools is done away, may they pass into some higher form, adapted to the better and greatly improved state of society, in the production of which it would be found, that Ragged Schools had borne so important and so honourable a share! (Applause.)

The Rev. T. G. HORTON, in seconding the resolution, said there was one thought which he wished particularly to bring before the audience. It was, that this Ragged School institution connected and identified itself with the glorious Gospel of Christ. It was a Christian institution; it did not belong to any particular section of the Church, and was not under any sectarian control. (Hear, hear.) It exemplified in a most striking manner the secularistic advantages of the Gospel. We lived in an age in which the secular benefits of Christianity were apt to be disparaged. When the pseudo-philosophers and pseudo-philanthropists of the age, who believed, or professed to believe, that there was no hereafter, and considered that it was man's duty to attend to his body as best he could, were able to show as the result of their principles Ragged Schools, in which 600,000 children had been taught, and 1,300 reclaimed from vice and wretchedness, and established in situations in which they could help themselves, they might bear a comparison with the secular advantages of the Gospel. (Hear, hear.) But the thought he wished particularly to insist on was, that these Ragged School institutions brought out in a remarkable way the great peculiarity of the Gospel, as a provision to seek and to save that which was lost; for it went down the lowest and the farthest of all the institutions to recover the outcast. If there was one blackest spot in the dark aspect of fallen humanity, it was here. No sooner were children able to walk, than they were sent forth to fight the battle of life as best they might; and they had no other resource than to steal. (Hear, hear.) They were often the children of infamy and vice, who had no other path in life left to them than to mark out for themselves the nearest way to the prison or the gallows. (Hear, hear.) But it was in most cases a blessing for them to be taken away from their felonious fathers or their shameless mothers; and that, which in other children would be an indescribable curse, was to them the greatest boon they could receive. For they would only make use of them for their own purposes; they would only treat them with cruelty; they would only correct them in villainy; they were taught all that was bad and corrupting; their infant eyes first looked out on scenes of wickedness; their infant ears were first stunned with the din of drunken ribaldry or blasphemy; their first speech was educated in the language of vulgar and frightful profanity; their infant hands were trained only in arts of pugilism or of pilfering. The Ragged School took hold of these, and tried to raise them; it endeavoured to make them fit members of society, and bring them to their God. Not to speak of what might be done, but of what had been done, here was an institution which had existed for eleven years, and had all along persevered in the same course; and they had now met, not to make any alteration in their plan, nor to confess any defect in their policy, nor to change their officers, but to go on in their course, praying that the Lord of Hosts might be with them. (Applause.)

The Rev. WM. CURLING supported the resolution. He said he brought to the meeting a very warm heart, for he was deeply interested in the success of Ragged Schools. He knew their value in his own parish, and exceedingly rejoiced in the success which God had been pleased to vouchsafe to the important labours of this noble and Christian society. (Applause.)

He had never heard a Report which filled him with more thankfulness to Almighty God than the Report which had been read that evening. It was full of interesting matter and encouraging details, and attributed the success which had been attained, not to the agency of the Society, but to the blessing of Almighty God, which had been called down upon it by earnest and constant prayer. In that principle he thought he saw the secret spring of the success of this noble institution. (Hear, hear.) If we had had a little less vaunting and a little more praying when we sent out our fine army to the East the other day—if we had thought a little more of the God of battles, and a little less of the arm of flesh, on which the country had for many years placed too much confidence, we should not now be weeping over the scanty remnant of fifty thousand men. (Hear, hear.) But if the spirit breathed in the Report was the spirit of the Society, they need never fear. It was all very well to say that they would succeed in the path of duty, but even the performance of duty did not always ensure success. There never was a clearer case of duty than when Israel fought against Amalek; but the simple fact of its being a duty did not give success, for we are told, that when Moses held up his hands to heaven then Israel prevailed, and when he let down his hands Amalek prevailed. Therefore he would say, "Go on praying, and you will go on prospering." (Hear, hear.) The Society had done right in planting its standard upon a Bible foundation; for in military tactics it was always of the first importance to have a good basis of operations, a want of which was said by some to have been the cause of our failure hitherto in the Crimea. He rejoiced to think, also, that this was a voluntary society; and he rejoiced more and more in the existence of such societies. (Hear, hear.) He was glad to find that there was being raised up such a noble phalanx of youths, who would presently be employed most effectually in counteracting the vices of the age, and carrying out the great objects the Society had in view. He would rather deal with poor ragged boys and girls than with any others, and he had really more hope of them in his poor parish than he had of any others that lived there, because they were especially open to the kind instruction of the teachers. A kind word would do more in producing their reformation than all the terrors of the law. As the Christian was not converted by the law of Moses, but only irritated, and made more stubborn, so was it with these poor ragged children. Let the poor ragged Topsy come into contact with some affectionate and kind-hearted Eva, who should say to her, "I love you," and there would be a response awakened in the mind of the poor despised ones, that would be the means of leading them on in the path of immortality. (Applause.) He rejoiced to find that this was an aggregate meeting of Christians of all denominations. This was truly a Broad Church Society. (Hear, hear.) There was quite enough for all Christians to do in counteracting the vices of the age, without quarrelling with each other; and he only hoped that they would be prepared to stand together to attack the Sebastopol of Maynooth, (Applause,) and the Sebastopol of infidelity; and that the allied forces would never cease to attack them until they had accomplished their object. (Loud applause.)

The CHAIRMAN put the resolution, which was unanimously carried.

A collection was then made, during which the organ played the National Anthem, in which the audience joined.

JOSEPH PAYNE, Esq., moved—

"That this meeting recognizes with pleasure and gratitude the increased support given to the numerous institutions referred to in the Report, and their various operations; and it would also express its thankfulness to the Office Bearers and Teachers of the various local Schools, for the valuable aid rendered by their devoted and self-denying labours during the past year; also to those Noblemen, Ministers, and Gentlemen, who, by their patronage, influence, and personal exertions, have so largely contributed to the success of the great work carried on."

He said that in a celebrated publication called "Punch" the names of two counsellors were mentioned—Mr. Briefless and Mr. Done-up. Although the Ragged Schools were tending very much to make the Gospel triumph over the law, he could not say he was altogether in the condition of Mr. Briefless; but he could say that he was fast approaching the condition of Mr. Done-up, and especially in the Ragged School cause, for out of the 1,608 platform speeches he had made, 299 of them had been for the Ragged Schools. (Applause.) He was therefore placed in a considerable difficulty to find

anything new to address to a Ragged School audience. He saw, however, upon the present occasion four things:—Old Friends with New Faces, Old Jewels in New Cases, Old Gifts with New Graces, and Old Feet with New Paces. (Laughter.) He saw Old Friends with New Faces. There were the same warm hearts beating in unison with the work; there were the same active hands engaged in carrying it on; but there was an additional lighting up of the features, on account of the success with which they had been favoured. The noble Lord in the chair was a specimen of the Old Jewels in the New Cases. One would have thought that he had enough to do in attending the many religious anniversaries at which he usually presided; but this year he was using the talents which God had given him to promote the good of others, (both Old and New Societies.) He (Mr. Payne) held in his hand a Bible presented to him many years ago by his Lordship, when he bore a name better known than his present name—the honoured name of Ashley, and he prized this more than any other gift that he had ever received. This was the Old Gift. The New Grace was a beautiful marker, embroidered with a cross, and flowers, and the word "Truth," and presented to him by a poor Ragged School girl; and he defied Lady Constance, or Lady Caroline, or Lady anything else, to do better work. (Laughter.) Then there were the Old Feet with New Paces. The Ragged School movement progressed so fast that he, one of its oldest advocates, had a difficulty to keep up with it. (Applause.) Photography was all the rage in the present day, and he supposed there was not a person on the platform who had not had his likeness taken by it, except himself, and he did not consider that he was handsome enough—(A laugh)—unless he had been dressed in his Ragged School dress, and that was now worn out. Let him, however, set before them in a few moments a picture of Ragged School Children and Ragged School Teachers, seen in the photographic light. The children were Precocious, and Ferocious, and Mendacious, and Capacious, and Odd in Attitude, but Great in Gratitude, always Tameable, and never Irreclaimable. Then the Teachers were Self-Deniers, Pope Defiers, Careful Walkers, and Cheerful Talkers, and Active Lenders, and Humble Dependers, and Breakers of Fetters, and Good Money Getters. (Laughter.) They were Self-Deniers. Ragged School work was a self-denying work. They were Pope Defiers. Some of them might be aware, that a Roman Catholic chapel had been built in Field Lane; and a Romish priest had said that it had been built there that it might be an eye-sore to the Earl of Shaftesbury and his supporters, who were friends of the Ragged School. If that was why they had erected it there, it was not a work of supererogation merely, but a work of folly, for they would never look that way at all; they had enough to do to look at the Field Lane Ragged School and Refuge, and would never look that way till somebody told them some fine day, perhaps, that that fine building had fallen down, or been taken by some other denomination. (Applause.) He thought it was the best way not to be always making speeches directly against Roman Catholics, but to get all the little sacks they could together, and fill them with wheat, that there might not be any room for the Popish chaff. (Laughter.) The teachers were also Careful Walkers. Children were very imitative, and if they were to see their teachers go astray, they would be sure to follow them; but the Ragged School Teachers were Careful Walkers, and set a good example to the children. Then they were Cheerful Talkers. Depend upon it, if any good is to be done in the Ragged School it must be by cheerful talking, and not by dull countenances, and dolorous looks, and miserable expressions. They were also Active Senders; they sent children across the ocean. As he was looking over some old papers, he saw a letter he had received in 1848 from a number of boys who had emigrated, in which they promised to do all they could to promote the interests of religion, and also to name the best sheep in their flocks after Lord Ashley and Counsellor Payne. There was no knowing to what extent that had been carried out; and for aught they could tell, his lordship and himself might have their peaceful representatives feeding in large numbers in the green fields of Australia. (Laughter.) But there was a better thought arising out of it, and that was, that when the noble lord and himself had done standing upon platforms, they might be transplanted to the better and brighter world, and there be feeding upon the green pastures and beside the still waters. (Applause.) But the teachers were Humble Dependers. Mr. Curling said, prayer lay at the foundation of the Ragged School work; another speaker said, the Bible; they were both right; but there was another thing, and that

was, humility, which would get through every difficulty and triumph over every danger. Then they were Breakers of Fetters—they found the poor children bound in fetters, which were broken by the influence of the Ragged School. And they were good Money Getters, which was a very important point, for the Society could not get on without money. Mr. Payne concluded in his usual way, by reading some poetic lines.

The Rev. G. J. HALL, M.A., of Linton, Cambridgeshire, and author of the "Prize Essay," seconded the resolution. He said, he reckoned it one of the happiest circumstances in his life, that he was associated, though living in the country, with this most excellent work. The more he thought about it, the more he read of it, and the more he prayed over it, the more firmly was his heart knit to the work, and to those who were engaged in it. Having once made their acquaintance, he hoped that acquaintance would not speedily terminate. It might be thought that those who resided in the country were not interested in the Ragged School movement; but as representing one part of the country, he could tell them that the *Ragged School Magazine* was read by country teachers as freely as other publications, and that they often looked for its arrival with greater interest than for that of any of the rest. (Hear, hear.) He was lately reading in the Bible, that wisdom was better than weapons of war; and he could not help thinking how forcibly this passage supported the Ragged School work. The policeman's staff was a weapon of war; the school was far better. (Hear, hear.) Coming up from the country, he was somewhat astonished to see so large a meeting, while the contributions were comparatively so small. He had been told that several hundreds had gone away, unable to obtain admission: if that were so, the public interest in the work was great. They only need give freely, work heartily, love sincerely, and pray fervently; and, when these things were united, then and then only would the work continue to go on with increasing success. (Applause.)

The Rev. W. WILKINSON moved, and the Rev. R. FROST seconded the following vote of thanks:—

"That the thanks of this Meeting be most cordially presented to the Right Hon. the Earl of Shaftesbury, for his long-continued and laborious efforts on behalf of the various Schools in the Metropolis, and of this Society in particular; also for presiding on this occasion."

The Resolution having been carried with acclamations, the Chairman thanked the Meeting as follows:—Ladies and gentlemen, the vote of thanks that you have been so good as to offer to me I accept with gratitude, but at the same time with real humility; for when I read the terms of the vote of thanks, and see that it is for my long-continued services and laborious exertions in this cause, I can only say, I have had my reward. When I consider the state of things in which I began the movement, along with my excellent friends, and contrast it with the present, I must say, I have experienced the fulfilment of those words—"Be not weary, for in due season ye shall reap, if ye faint not." (Applause.) But at the same time I must recollect, and you must recollect, that I am associated in this work with some admirable men who form the Committee, whose self-denying exertions, and whose earnest endeavours to promote this great cause are beyond all price, and without whose labours it would be impossible to carry on this great machinery with the effect and vigour with which you see it is carried on. I do hope that you will do all in your power to strengthen the hands of these gentlemen, and enable them to redouble their efforts, that they may produce still greater effects. We have done our best; but you may depend upon it that our best will be very different, if supported by your vigorous efforts, from our best when we have but the feeble means we have hitherto received. There is one observation that I wish to make upon what has taken place in the course of this evening. The Very Reverend the Dean of Carlisle very justly drew your attention to some remarks that are made upon the character of our operation, as if we totally neglected the hard-working and praiseworthy man, just above the line of pauperism, and devoted the whole of our attention to the children of the worthless, and those who seemed to have no claim whatever on the justice, or perhaps the sympathies of the community. Now, the answer is, that there may at first sight be apparently something in that argument; but if you look at the condition of things you will see, that we have judged aright in the course we have

taken. We have addressed ourselves to the interests of this class, because it is the most helpless class—because it is a class, that, humanly speaking, can do nothing whatever for itself—because it consists of children destitute, afflicted, oppressed, forsaken; children of whom you may say, that no man cared for their souls; and unless God had put it into the hearts of those who are now engaged in this work, would in all probability have gone through time and down into eternity, without hearing one word of religion, and without having heard, except in an oath, the name of their Lord and Saviour. We have addressed ourselves to this class; and, by the blessing of God, we will persevere in their behalf, until the Word of God be made known through the length and the breadth of this Metropolis. (Applause.) But are that class to whom the Rev. Dean alluded without any benefit from the work we are carrying on? Far from it. Does not the whole of society, more especially that class, derive very considerable benefit and safety from the improvement of the large masses of the poorer sort? Do they not derive greater security in their position, to take the lowest view? Do they not derive ampler and safer returns? But are they not in the matter of education benefitted to a great extent? I have heard myself, and I am quite sure I am speaking to many who have heard the same,—I have heard persons in that class declare, that since the institution of the Ragged School the condition of society and the morals of the neighbourhood were so much improved, that now they could with safety allow their children to go upon errands in the street, to stand at the door, or to consort with the juvenile population of the neighbourhood, without the positive certainty of their being contaminated beyond the hope of remedy. (Hear, hear.) I maintain that that class especially has derived from our exertions the very greatest good. So it is, and so it will ever be. You never can throw into any class of society the leaven of the Gospel, but it will diffuse itself into magnificent circles all around, and leaven the whole lump with the leaven of truth, security, religion, and joy. (Applause.) I do hope and trust that you will persevere in the great work that you have begun. It is, I am sure, a work specially adapted to the character and signs of the last days. It is as much a Missionary work as when we send out our Missionaries to Timbuctoo, or Raratonga, the South-sea Islands, or to any of the most heathenish portions of the human race. Up to within the last few years this mighty mass was totally neglected; people overlooked and trampled upon them. They knew not what was in the mire and the gutter—in those recesses of vice, and filth, and misery. Now they have found it to be a mine of wealth, it is for us to work that mine. It is not for you to forego the great advantages offered to you—the great opportunities given for the promulgation of the Gospel of Christ. These are the last days; and I believe that we are now called upon to carry into effect, not theoretically and in general terms, but actually, personally, and individually, by ourselves and by our agents, the great and blessed command, "Preach the Gospel to every creature." (Loud Applause.)

The Doxology was then sung, and the benediction pronounced, and the proceedings terminated.

Poetry.

THE SONG OF THE RAGGED BOY.

A PARODY ON "THE SONG OF THE SHIRT."

BY THE REV. T. G. HORTON.

As given at the Annual Meeting of the Ragged School Union.

With raiment tattered and torn,
No stockings or shoes on his feet,
There stood a lad, with unladlike face,
Who seemed to be sweeping the street.
Brush, brush, brush!
The victim of hunger and wrong;
And still with a voice of dolorous pitch
He sang the Ragged Boy's song.

Steal, steal, steal!
While the cock is crowing aloof.
And steal, steal, steal,
When the stars are in heaven's roof.
I would rather be a slave
Along with the savage Turk:
I would rather go down to my grave,
Yet no man will give me work.

Steal, steal, steal!
Till my heart is seared with sin.
Steal, steal, steal!
Oh, when did I first begin?
My fingers they seem to itch,
To itch to thieve they seem;
And when on the flags I fall asleep,
I am thieving still in my dream.

O men, with daughters and sons!
O mothers, and sisters, and wives!
I'm a fellow-creature of yours,
However different our lives.
Steal, steal, steal!
I would honestly work if I could,
But who will employ an outcast boy,
Who has never been taught any good?

But why do I speak of taught
By tutors with pens and books?
They would not be troubled with me;
They would not like my looks.
They would not like my looks,
But pass me by in haste.
O God, that dogs should be pampered so,
And human souls lie waste!

Steal, steal, steal!
My thieving never flags.
And what are its wages? a bed of straw,
A crust of bread and rags,—
A mother's curse, a father's scorn,—
A besom, and only one,—
And a life so blank, the policeman I thank
For sometimes saying, "Move on."

Steal, steal, steal!
From weary chime to chime.
Steal, steal, steal!
As if it were not a crime.

Neither fear nor care have I,
For if detection come,
And I should be tried and sentenced too,
I should hail the prison as home.

Brush, brush, brush!
In the dull December light.
And brush, brush, brush!
When the weather is warm and bright.
While all along the streets
The merry school-boys bound,
As if to show me how happy they are,
But I keep my eyes on the ground.

O, but to breathe the breath
Of the blessèd Ragged School,
Which would make me both useful and good,
I would gladly submit to its rule.
It is but one short hour a day,
I only wish it were more;
But when Sunday comes, I am glad to say,
It continues for three or four.

O teachers, so loving and kind!
Ye are more than my parents to me;
Than sisters, or brothers, or friends;
Ye are all the friends that I see.
I wish I could weep as I ought,
But my heart is too hard and defiled;
O teach me and pray for me, till
I can feel and be pure like a child.

With raiment tattered and torn,
No stockings or shoes on his feet,
There stood a lad with unladlike face,
Who seemed to be sweeping the street.
Brush, brush, brush!
The victim of hunger and wrong;
And still with a voice of dolorous pitch
(Would that its tones could reach therich!)
He sang the Ragged Boy's Song.

Notices of Meetings, etc.

FIELD LANE.

THE Annual Meeting of this School was held on May 2nd, in the Lecture Hall, 165, Aldersgate Street. The Earl of Shaftesbury presided; and said the Institution was one in respect of which, on the occasion of its annual meetings, he had always had to congratulate those who conducted it on the success which had attended their efforts. As regarded the education imparted at the Institution, much was not required to be said, for it was of the true evangelical kind,—and he rejoiced that it was so, because it was the strength and security of this and all similar institutions. At the present time, there were no less than three Educational Bills before Parliament, in two of which religious teaching was combined with secular, and in one of which it was altogether discarded. In the two, however, which recognised it, it was to be of that cold and uninteresting character, that it was next to nothing, and he did not believe that the people of England would be satisfied with such a system. While, however, Parliament was debating those Bills, let the Ragged School staff be active in training up a body of men, who should hereafter stand forward as the champions of truth, by imparting to them pure and evangelical truths, and teaching them to say, in the words of Joshua of old, "Choose you whom you will serve; but as for me and my house, we will serve the Lord."

The Report of the Committee for the past year stated, that there were on the books of the Day Schools 317; and that the average attendance was 180; that during the past year 298 new scholars had been admitted to these, and that the number admitted since the extension of the school in 1848, was 2,073 children. The evening classes for boys and adults, on Tuesday and Thursday evenings, were attended on the average by from 80 to 100. The industrial classes had been attended during the year by 240 boys and men, 65 being the average attendance. During that period no less than 157

adults, boys, and girls, had obtained situations, and 111 had been transferred to various Refuges and Reformatories. An elder girls' class had been conducted four months, and the average attendance was 28. Into the Night Refuge there had during the year been 22,436 admissions; so that the average number of persons who had slept in the Refuge every night during the year was 61. The religious education was conducted by 64 voluntary teachers, and which were in a most prosperous state. Besides, there was a Ragged Church, the average attendance at which, during the first quarter of the past year, was 341; but on several occasions the attendance was over 400. A School Missionary had likewise been engaged during the past thirty-two weeks; he had visited 2,373 families, distributed tracts, and held over 20 Missionary meetings. The income for the past year had been £955. 17*s*. 1*d*., while the disbursements had amounted to £753. 5*s*. 4*d*., leaving a balance of £202. 11*s*. 9*d*. at the banker's; but, as the expenditure for the last month was not included in the account, it was stated, that, by the addition of it, the balance would be reduced to about £110, the account, at the same time, showing that about £57 had been expended over the amount of subscriptions and donations which had been received.

James Macgregor, Esq., M.P., said he felt that Ragged Schools were a great and effectual means of improving the moral character of the poor of the land. He had that day been listening to a five hours' debate in the House of Commons on the subject of education. The returns presented showed a great improvement in the educational character of the country. It had been asserted that in England, there had not been an equal amount of regard paid to the education of the people to that of other countries, but that mistake had been satisfactorily corrected that day, by the statistical papers brought under discussion. For when the returns of the several countries were compared one with another, England was found to be in advance of all. Nevertheless much remained, that was needful, to be done, and in particular for the elevation of the lowest classes.

The meeting, which was numerously attended, was addressed by the Revs. J. B. Owen, J. Cohen, J. Blackburn, and other friends.

NEW NICHOLL STREET, SPITALFIELDS.

An interesting Meeting was held at Union Chapel, Islington, on April 24th, in connection with the Ragged Schools and religious worship maintained and conducted by members of the church and congregation at New Nichol Street, in Spitalfields. The Earl of Shaftesbury was in the Chair.

The noble Chairman began by saying, that he was reminded of the doctrine laid down by Dr. Doddridge, in one of his discourses, as a test of Christian benevolence, when he considered the remoteness of the congregation before him from the present objects of their active sympathy, in seeking out the wretched, and endeavouring to bring them under the sound of the Gospel. The locality towards which their efforts had been directed, was one of the most destitute in the metropolis. Its population was 100,000, thousands of whom were sunk in the depths of ignorance, vice, and filth. This state of things might have gone on, half-century by half-century, had not pity been taken on their sad condition. He went down the other night to witness the results of the exertions that had been made, and saw hundreds of poor children withdrawn from the dark recesses of misery and vice, and placed under the fostering care of kind Christian teachers. Such was the crowded state of their houses, and so virulent were the physical, social, and moral evils springing out of it, that by many it was deemed utterly impossible to get at the poor for educational or religious purposes. Experience, however, was against the inference. He had himself seen so many of these hapless creatures transformed, that he had drawn the conclusion that there was no body of men so utterly degraded, but they might, by patient and persevering efforts, be dragged out of the mire of depravity, and be changed into orderly subjects and good Christians. It was impossible to perambulate the districts inhabited by the working-classes, and not be struck with the very great improvement that had been effected within a few years. The noble Earl exhorted all his hearers to take an active part in this blessed work. Every consideration of relative duty and enlightened self-interest should engage them in such service. Above all, it was the best preparation for the associations and employments of heaven; and he would finish his address by the expression of an ardent wish, that those before him, after fulfilling their allotted sphere in this life, might be added to the company of the spirits of the just made perfect, who are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (The noble Earl resumed his seat amidst protracted cheering.)

The Report related many striking facts illustrative of the success of the Schools, of the tractableness of the children, the gratitude of the parents, and especially of the patience of the suffering poor in Spitalfields under the pressure of the late frost, aggravated by scantiness of employment and dearness of provisions. Besides providing instruction for the children and religious ordinances for the parents, the friends at Union Chapel had made a large distribution of medicine and disinfectants during the cholera, and of food, fuel, and covering, during the frost; and that these attentions to the material comfort of the poor had won their confidence, and prepared both children and parents to listen with double heed and gratitude to moral and religious instruction. When cholera prevailed, 500 doses of medicine were given to applicants; and, in the districts thus benefitted, over which, moreover, chloride of lime was copiously distributed, there was not a single instance of fatal results; while in 1849, in the same streets, there were 200 deaths. During the frost, £107. 8*s*. 3*d*. was expended for their relief; namely, 3,000 quarts of soup, 4,392 lbs. of bread, and 7 tons of coal, besides 40 blankets, the gift of Mr. Henry Reed, and other coverings, and small sums of money. There are 800 children under tuition; 646 in the Sunday Schools, and 244 in the Scripture Classes. Into the Day Schools 333 were admitted during the last year, and 300 refused admission for want of room. 32 of the Sunday School teachers reside at Islington, having a walk of six miles every Sunday. 660 children partook of the Christmas dinner. 10 of the boys were among those who received prizes at the hands of Lord Shaftesbury; and there were many instances of good effects both upon children and parents. 132 Bibles had been distributed, and 1,000 copies of the Band of Hope Review; and there are 714 volumes in the Loan Library, which has been lent out six times in the course of the year. All this was done at an average of 3*s*. 9*d*. a head a-year. The expenditure for the year had been £213. 17*s*.; the receipts, £209. 8*s*. 1*d*.; but the latter amount had been swelled by several special donations, and the treasurer required an addi-

tion of £70 in regular subscriptions, to equalize the income and the expenditure.

The Meeting was also addressed by the Rev. J. Sherman; Rev. A. J. Morris; Rev. H. A. Ailon; Rev. J. Cohen; E. Ball, Esq., M.P.; E. Baines, Esq.; Mr. Hadfield, M.P.; Mr. F. Crossley, M.P.

ALBERT STREET, SPITALFIELDS.

THE Ninth Annual Meeting was held in the school premises on April 30th. Lord R. Grosvenor, M.P., presided. The Report, read by the Hon. Sec., stated that the Institution, in addition to providing education for upwards of 400 poor children, afforded a Refuge for 30 destitute girls. During the last year 59 girls sought the protection of the Refuge, but 23 only could be admitted. Since the previous meeting 6 have gone into situations, 2 restored to their friends, 1 emigrated, and 33 girls were now in the institution; of these 3 were orphans, 20 had lost their fathers, 5 their mothers, and 2 had been deserted by one or both parents. Of the 33 girls in the Refuge, 10 could neither read nor write; 7 could read imperfectly, but not write; 6 could read and write imperfectly; 11 could read and write well. The average attendance of scholars in the Day and Evening Schools was—132 boys, 103 girls, 210 infants, at the Day School; 50 boys and 51 girls at the Evening School. On Sabbath evenings there were generally present 152 boys, 96 girls, and 90 infants. A Sunday School was held in the morning and afternoon of the Sabbath, with an average attendance of 220 children. During the year 299 scholars had deposited £32. 18*s.* 3*d.* in the Savings' Bank, and four collections had been made for the Patriotic Fund, amounting to 10*s.* 3*d.* About 100 Bibles had been sold at 4*d.* each, and numerous lectures delivered to the working classes of the neighbourhood.

Eighteen boys and girls who obtained a prize certificate of 10*s.* each from the Ragged School Union, for having kept their situation for 12 months, were now severally presented, by the noble Chairman, with this pecuniary reward, but accompanied with the condition that it would be expended in some articles of clothing.

Addresses were delivered by the Rev. J. Viney, Rev. R. Saunders, Rev. W. M. Whittemore, Rev. W. McCall, and other gentlemen.

LAMB AND FLAG COURT, CLERKENWELL.

THE Tenth Annual Meeting was held in the large School Room, Amwell Street, on the 1st of May. The Earl of Kintore took the chair, and in an appropriate speech animated his hearers to continue their exertions, not spasmodically, but systematically, neatly introducing the metaphor of a river which is remarkable for flowing evenly until it reaches the ocean—the end of its course.

The Report was then read, and showed a very favourable state of progress. Since the last Report the Committee of the Ragged School Union have again offered the prize of 10*s.* with a certificate of merit to all pupils who had held their situations for twelve months and upwards. Forty-four out of fifty applications from the Lamb and Flag Ragged Schools obtained the prize. The Infant School at present numbers 130, the average attendance 90, and 40 have been admitted during the past year. The children are instructed in those various branches of knowledge which belong to the Infant School system. The attendance of the Day School during the past year has been, of boys and girls, 282; average attendance 170. Evening Schools, 230; average attendance 125. The Mothers' instruction class is conducted by the Ladies' Committee, who give assistance and instruction in making their own and children's clothes; the attendance satisfactory. The average attendance on the Sabbath School of boys, girls, and infants is between 180 and 200, the number on the books being 367. The Sabbath evening devotional service numbers from 40 to 100. Great success has attended the labours of the Clothing fund, which, in addition to a quantity of old garments for men and boys, consisting of coats, trowsers, waistcoats, boots, shoes, caps, etc., has supplied articles to the number of 492. The Maternity society, under the patronage of the Countess of Kintore, sees to the comforts of poor lying-in women, sick children and parents, and mitigates the sufferings of the very poor, seventy-two cases having been relieved during the past year. After an allusion to annual treats given to the children, the question of funds was then entered into, when it appeared that the expenses had been £300, while the subscriptions only reached £110, leaving £190, which has been met by donations, grants from the Ragged School Union, and other sources of income.

The Report having been read and carried, Mr. Tindal Atkinson addressed the meeting, and in the course of his speech mentioned the fact, that the Secretary had received in farthing subscriptions from the poor children a sum of five shillings. The resolution he had to propose pledged the meeting to provide funds for the schools; and after being ably seconded by the Rev. Thomas Jackson, was put and carried unanimously.

Joseph Payne, Esq., next addressed the meeting, and illustrated the characteristics of the Lamb and Flag Ragged Schools by some verses, in which instruction and amusement were effectively combined.

The Rev. J. B. Owen seconded the resolution.

Subscriptions were then announced, and after further speeches to a resolution thanking the Earl of Kintore for presiding, the meeting separated.

CARR STREET, STEPNEY.

THE fourth Annual Meeting of this School was recently held. N. Rix, Esq., the Treasurer, presided.

The Secretary stated that the operations of the school had been carried on with great earnestness on the part of the teachers, and with most beneficial results to the scholars. The system of instruction had been rendered more interesting, and the attention of the scholars better secured. Their conduct at time of prayer was decidedly improved. The attention of the Committee had been drawn to the fact, that numbers of the children in the neighbourhood of the school were to be seen daily wandering about in a dirty, ragged, and apparently destitute condition—untaught and uncared for. By actual canvas they ascertained that there were about 200 children in the locality not receiving any instruction whatever, their parents being either unwilling or unable to pay for their education. They have therefore opened a free day-school for their admission. The treasurer's account showed a small balance in hand. Deeply interesting and practical addresses were delivered by the Revs. J. Kennedy, J. B. Fletcher, Dr. Angus, Samuel Eastman, C. Stovell, and J. E. Richards; also by Mr. W. Ferry, and Mr. H. J. Hollingsworth.

Papers, Original and Selected.

THE NORTH STREET RAGGED SCHOOLS.

The London Ragged Schools have not been many years in operation, but some of them have histories almost as peculiar as the tattered nondescripts for whose benefit they were instituted. They have aided in the development of more characters than ragged ones. To the rough work and the rough materials,—the anxieties, the cares, the debts, difficulties, and oft-recurring troubles of Ragged School life, many a useful man and woman—strong, now, in faith and hope—owe very much of the good that is in them. They have been led, step by step, into undertakings and responsibilities from which they would have shrunk at the outset; but they have had their labours rewarded by "more nerve," more experience, and more judgment.

Most of the largest schools in London had their origin in "small beginnings." It is not long since the Field Lane School met in a couple of small rooms on a first floor in West Street; since the Golden Lane School assembled in a front parlour in an "Irish Court" in Golden Lane; and since the Lambeth Schools, and many others were compressed into similarly small dimensions. It would be easy to enumerate many interesting facts connected with the rise and progress of many of these Schools, but at present we propose confining our remarks to one, less known to the public than some of those we have just named.

When we state that North Street runs through a very poor part of Bethnal Green, a lengthened description of the neighbourhood will, to many readers, appear almost superfluous; but a few sentences on this subject may better enable others to appreciate the statements which follow. To the east of North Street there is a wide district, extending over many square acres, covered with clumps of dilapidated cottages, small courts, lanes, alleys, and innumerable short streets and turnings, where idleness and blackguardism, filth, misery, and vice, appear to have been fearfully prevalent for many years. The sides of many of the streets are covered with filthy water and refuse, and the interior of the rooms and houses greatly resemble them. It would be difficult to describe the occupations of the people, or the means by which they procure a wretched subsistence. Not so many of them are thieves *by profession* as are to be found in the Minories or Westminster, although numbers are well acquainted with the "art," and not unfrequently practise it. Many are employed as tinkers, tumblers, costermongers, hawkers, sellers of hearthstones, catsmeat, fruit, old clothes, watercresses, fish, wood, and all other unnameable things that are bought or sold in the lanes and alleys of the metropolis. Dependent on such casual and uncertain resources, they are generally in deep poverty, and often suffer keenly from want and privation. Their moral and spiritual condition is equally deplorable. The Sabbath is frequently spent in drinking, quarrelling, fighting, and gambling—parents leading the way, and children following in their footsteps. For many years Satan seems to have reigned unmolested in this wide domain; and one generation rose up after another and passed away without any effort being made to

save them. For many years there was not a school in the whole district but "dame schools," which were miserably conducted, and utterly inadequate to the wants of the people. About the year 1842, the attention of a gentleman* was directed to the necessities of the district—who has since proved a benefactor to it in many ways, and who generously erected a commodious school-house, in Thomas's Place, at his own expense, and opened it for daily instruction, at a very small charge per week. In this building a religious service was also held once or twice a week, so that, in addition to their children receiving instruction, "the poor had the Gospel preached to them." A Sabbath School was also conducted in the building, and thus was commenced a course of important missionary operations, which were afterwards to lead to most gratifying results.

Some years after this, an attempt was made to establish a Ragged School—such as Ragged Schools then were—for the most dirty and neglected children of the courts. A poor woman—who was brought to a knowledge of God by hearing a sermon preached in the open-air—offered her room for the purpose, and promised to assist herself. The place was accordingly opened on the Sabbath, and on two week evenings, and for a short time matters went on hopefully; but so soon as the fact became known, nearly all the juvenile vagabonds of the district repaired to the house, and conducted themselves so riotously that the poor teachers, to save their lives, had speedily to retire from the field. About three years after this the effort was again renewed, by the formation of classes of ragged youths two or three times a week in the large school room. But materials existed by this time for a more extensive effort. In a class of girls, or rather young women, four or five were converted to the truth, and had become members of a Christian church. They were anxious to do something for their ignorant neighbours, and their teachers, with a few other friends, partly with the view of finding an outlet for their zeal, hired a small room in one of the worst parts of the neighbourhood, and opened it for free admission on the Sabbath afternoons. The news spread, the room speedily filled, and crowds were standing outside sufficient to fill six rooms its size. But this time they were not exposed to former annoyances, for several of the youths who were the promoters of the previous disturbances had now become unwavering friends. This led to a further extension of efforts, by providing enlarged accommodation for the Sabbath School in the occupation of one or two small cottages in another part of the district. There was now an Infant Day School of 130 children, a Sabbath School containing 160, and a Sabbath Evening School attended by about 100 children and youths from the lowest parts of the neighbourhood; but much more was yet to be done. A Free Day School was much wanted, and encouraged by promises of assistance from the Committee of the Ragged School Union, a house was afterwards taken and opened for that purpose, and a Committee formed to superintend the operations. In the Report of that Committee for 1850, we find it stated, that "since the opening of Thomas's Place School, many youths of the vilest character have been reclaimed; while there is every reason to hope that six have become

* T. G. Williams, Esq., of Hackney.

new creatures in Christ Jesus; four have united themselves to the Church, two of whom were called *kings* by their companions, in consequence of their being leaders of various gangs of depredators in the neighbourhood. In the Girls' School there are some who have been rescued from the ruin of both the body and the soul, and others are now anxiously inquiring the way of salvation—three are about to present themselves as candidates for Church fellowship. Three have died, but not without affording the most delightful assurance that they have gone to a brighter and a better world."

In the Report for the following year it stated, that "several of the senior scholars, having become regular attendants on the faithful preaching of God's word, have, through His blessing, been convinced of sin, and are now testifying that the life of Christ has begun in them by their conduct and conversation, and by the earnest desire they manifest to bring others to the knowledge of the truth. Two of the male and two of the female scholars, by their own desire, have been admitted into Church fellowship, of each of whom many interesting facts might be related did time permit, showing the striking effects of their conversion on their parents and their homes, as well as at their places of employment."

It is added, that "all those who were alluded to in last Report as having been admitted into Church fellowship continue to walk consistently with their profession of religion, and have devoted themselves with exemplary zeal to the instruction of their former companions who still remain in ignorance." In this Report it is stated, that several reformed lads had been enabled to emigrate to Australia, that a Youths' Benevolent Society had been formed, and that besides the distribution of made-up garments and left-off clothing to the poorest, a lending library had been formed, about 100 Bibles and Testaments had been circulated, in addition to hymn books and periodicals—parents had been persuaded to attend the house of God, others had been induced to read religious books and tracts taken home by their children, and that pleasing changes had taken place in families where fathers and mothers had begun to show a proper care in the training of their offspring.

From year to year the labourers in this interesting field continued to go on; and although they were often weighed down with difficulties and trials, they were cheered on the other hand by the good that was being done—the souls that were brought to Christ, and the homes made happy. From time to time important additions were being made to the agencies at work. Thus, in the Third Report we are informed that a Penny Bank had been established, into which 230 persons had deposited their pence weekly, amounting in the year to £57; and that about £350 had been collected, or promised towards the erection of a new school-room. In the Fourth Report (for 1854) it is stated, that the new schools have been erected and will soon be occupied, day and evening; that a Mothers' Meeting has been commenced; a course of visitation and tract distribution carried on in the districts; and that the receipts of the Penny Bank had increased to £99. In connection with the latter department an important fact came out, exhibiting the deplorable state of ignorance into which the people are sunk. The number of depositors, during the year, amounted to 230; but on

repaying the deposits, it was found that of that number, *not more than forty could write their own names.*

The good done to the children and families of the district by the operations of the Schools, and the unwearying labours of the devoted teachers, cannot be better or more beautifully stated than in the language of their own Report:—

"Great have been the effects of the Society's operations upon the masses of degraded families in the neighbourhood, both morally and physically, the proof of which may be seen in the streets immediately surrounding the Schools, which used to be daily thronged with swarms of dirty, ragged, and sickly-looking children, spending the live-long day in roving and rolling about, becoming initiated in every vice, and training for the worst of lives, making the ears that heard them tingle with their oaths and curses, but who are now to be found, often at an early hour, at the school doors, clean, tidy, and even healthy-looking, and instead of the vile language which formerly filled their mouths, singing some school song or hymn of praise. The teachers have also had numerous opportunities of observing the strictest honesty in those who, there is every reason to fear, but for the moral and spiritual training in the Schools, would, ere this, have become juvenile criminals, and have had to suffer the rigour of the law. Far greater and more precious proofs have been seen of the good arising to the children through this Institution, when the Teachers or Committee have visited their young charge upon the bed of sickness or death, and received the sweetest testimony that even little ignorant ragged school children can feel the value of the name of Jesus, and realize that their wounds are healed, their sorrows soothed, and the fear of death taken away, because they have heard He died for sinners, and from memory's store have brought forth abundant promises of God's word to prove their right to hope for eternal life."

Hitherto we have only alluded in general terms to the good resulting from this truly missionary work: a few cases in detail may now be added:—

(1.) Two girls and a younger brother were deserted by their parents. The sisters soon became the inmates of a house of ill-fame, and the boy was left friendless in the streets. For three months (in winter) he crawled about the streets, sleeping on door-steps, or under arches, at night, and begging or stealing by day. When taken to the School, he was covered with filth, vermin, and sores. His mind was corrupted to the core; and the cleaning of the "outer and inner man" was a work of patience and no ordinary self-denial. The poor, filthy, and deceptive outcast is now an honest, active, and industrious lad; and has been for a considerable time in the employment of the Shoe-black Society.

(2.) The following case will show how true it is that "out of the mouths of babes and sucklings" the Lord perfects his praise. A little boy, who for some time attended School, had a most depraved and worthless mother. Her home was a scene of disorder and misery. Her husband and herself often fought like dogs, breaking and destroying everything in the wretched room; and so ferocious did they sometimes become, that neither would give up, until, bruised and bleeding, they had stripped every vestige of clothing from each of their bodies; then they would hide, or lie in bed, until the neighbours procured some garments for them. Such was the state in which these wretched creatures were living when, one day, this boy said to his teacher that his mother wanted to see her. The little fellow added—"She wants to hear about Jesus Christ. *I* tell her about Him, but it makes her cry so, and then she kneels down and prays, and that makes her cry more."

The teacher was greatly astonished at this artless statement, for the boy had always appeared hopelessly dull, and never seemed to give heed to any kind of instruction. But she soon called upon the mother, and found her just as described by her own boy; and what to her was more surprising, she found that the mother's deep convictions of sin had been produced by the child carrying home, and repeating with wonderful accuracy, the lessons and texts he had learned at school. The wretched woman said "*these texts were like knives in her heart;*" that she could get no rest night or day, for the remembrance of her past life seemed to rise up before her. The teacher directed her to the great sin-bearer, and, after several very delightful interviews, had the happiness of seeing her enjoy peace through believing.

The whole course of her life became changed. "Old things passed away, all things became new." Her once wretched dwelling became a *home*, where order, and peace, and love prevailed. She attended the worship of God regularly, *often accompanied by her husband.* She became a tract distributor in her own neighbourhood, and bore with meekness and patience the scoffs and jeers with which her godless neighbours often assailed her. She had never been taught to read, but by persevering industry she learned to read the truth she loved, in God's own Word. She has now been a most consistent member of the Church of Christ for several years, and is still "pressing onward," striving to "adorn the doctrine of God her Saviour in all things."

(3.) At one time, when disease was raging fearfully around the School, the children of a family belonging to it were seized with fever. A young man of eighteen and an infant died, and before the others were out of danger the parents themselves were seized. From the commencement of their affliction they had been regularly visited by one of the teachers of the School, who often read the Scriptures and prayed with them in their humble dwelling. But want soon came in as "an armed man," and the remaining members of the family had to be removed—some to the fever hospital and the others to the workhouse. In due course the fever left them, and they returned home, but not to live as before; the word spoken had been blest to their souls; they became regular attendants at the house of God on the Sabbath, ultimately made a profession of their faith in Christ, and were received as members of a Christian church. The home, which was at one time a scene of strife and domestic misery, is now blest with comfort and peace. Instead of the Sabbath breaking, the quarrels, fights, and drunken brawls, that once prevailed in that home, there is now affection and domestic comfort, and the voice of prayer and praise is often heard in it. "I have often," says the teacher, "seen the tears stream down the cheeks of the mother when, with hearty exclamations of gratitude, she has laid hold of my hand and said, 'I shall never forget the day when, as an angel of mercy, you came into our wretched abode, and left a blessing behind you.'" The children have shared the blessing, for they are following their parents in the "narrow way," and some of them are now devoted Sabbath School teachers.

(4.) The last cases we mention of this nature are of peculiar interest. In one of the Reports, to which we have already alluded, there is a passage to the effect, that the annoyances to which the teachers were exposed had

greatly decreased, as two lads—*ringleaders among the worst youths in the neighbourhood, and therefore called*, as already stated, KINGS, had become serious, attentive, and greatly altered in their conduct. Some of our readers may remember seeing an interesting account of these youths in the *March* number of this Magazine for 1851, which stated that they had then made a public profession of their faith in Christ; were anxious to devote their lives to His cause; and had become devoted and successful Ragged School teachers. A proposal was then made to raise a small fund to educate one of them for a City Missionary, and so great was the interest felt in the case, that upwards of £100 was received in the course of a few weeks. The amount was expended in the way proposed; and for the last two years, this once renegade youth has been zealously and successfully labouring as a Scripture-reader or Missionary *in the very district he once corrupted by his wickedness!* The other youth, by the help of a few friends, was sent to a Normal School in London, and there received a regular training for a schoolmaster. He is now a respectable scholar, a most devoted and excellent teacher, and for the last eighteen months has conducted the Juvenile Ragged School.

We do not think there are parallel cases to these in connection with any other Ragged School effort in this country,—where two youths, once pests to the neighbourhood, and candidates for Newgate, have not only been arrested in their course of sin, but trained and fitted for God's work, and, by a singular chain of providences, have become the principal active agents in the evangelisation of the *very district* to which, a few years ago, they were a trouble and a curse!

Many cases of a similar nature and of equal interest could be added did space allow, but enough has been said to illustrate the character of the important work that has been going on in that godless district for the last few years. It is a most interesting fact, that, for several years past, the voluntary teachers of these Schools have consisted chiefly of those who, under God, owe their reformation and conversion to the instructions they received there themselves. We know of at least four churches into which converts from these Schools have been received as communicants, and where they continue consistent followers of Him to whose grace they owe their deliverance from misery and sin.

We have stated in the foregoing paper that these Schools have been carried on under the management of a Committee, but this Committee has hitherto consisted almost exclusively of the hard working teachers, whose faithful labours have yielded such precious fruit. How a handful of poor teachers were enabled to carry on a work so extensive, (the education of nearly 600 children) and involving so heavy responsibilities, it is difficult to say; but there are limits to human exertions. Accordingly, at the close of last year, this Committee found that the work had outgrown their strength, and that they must resign its official responsibilities into the hands of others. They, therefore, applied to one or two members of the Parent Committee, who kindly undertook the responsibilities, meantime, with the view of getting the Schools put upon a more permanent footing. A new Committee has been formed, but they find that, in addition to an annual expenditure of from £200 to £300, they have debts, amounting to upwards of £150, to discharge.

Towards this amount the Committee of the Ragged School Union have kindly promised a grant of £50, provided the Local Committee first raise the remaining portion. It is hoped that friends may soon be found willing to aid this important object, so that the light of Christ's Gospel may still be kept shining in that dark district, where it has already been the means of lighting up dreary homes and dark hearts with new hopes, new joys, and new prospects.*

NEWS BOYS.

The abolition of the newspaper stamp will be followed by a glut of cheap and trashy penny and twopenny papers, some daily, but most weekly. It will only be a matter of time for a majority of these to reach the end of their tether, and then disappear, no longer to be a snare and a curse. The residuum will be appreciated for their merit and usefulness, and will enjoy a circulation that will far outstrip the *Times*. Every shop-keeper will take at least one copy for the use of his customers, and every family will require its daily journal, a luxury that has never yet been enjoyed by the working classes. They have managed to take a share of a weekly paper, and when they could borrow an odd one from the publican; but to enjoy their own daily paper with the usual news, leading articles, moral and interesting lessons, etc., is a means of enjoyment and advancement that the working man has not yet fully within his grasp; but the time is not far distant, when London will not only equal but excel New York in providing a thoroughly wholesome newspaper literature for the poorer portion of the community. We anticipate when such is supplied, that very extensive employment will be afforded to the boys in Ragged Schools, who now for a living pick up a miserable existence by holding horses, sweeping crossings, or, still worse, by begging and cadging. They will be required to leave the papers at the houses of the readers every morning, supply them to the travellers by railroad and packet, and to foot passengers. Their work will be over early in the day, leaving them to attend their various schools for improvement, and thereby prepare themselves for a still better position. In New York employment is in this way found for a very large number of lads, and doubtless it will be the same here, when the benefits resulting from the abolition of the newspaper stamp are fully enjoyed. We do not furnish the following details of the

NEWS BOYS OF NEW YORK

as worthy of imitation, but to show that they are not only employed in large numbers, but by kindness can be brought under some amount of discipline, though not the exactly the kind of discipline that perhaps would commend itself to English tastes.

The following amusing and interesting details we gather from the Report of the "Children's Aid Society" of New York. The Committee of that Society, in addition to the effort for educating and protecting destitute children, have recently taken the oversight of the young newsvendors of that city, Mr. Tracy acting as superintendent.

The News boys, like other mercantile professions, contain different classes within them—the jobbers and the wholesale dealers. These last are older lads, who buy up papers by the hundred or thousand from the offices, and sell them, or give them to sell on commission, to the smaller boys. Nearly all the newspaper stands are outside the various newspaper offices, at the different ferries and railroad depots, etc., and are owned and managed by this class, and generally the small boys who sell there are journeymen, paid

* Mr. Gent will be glad to receive contributions for this object, at the Offices of the Union, 1, Exeter Hall.

according to the liberality of their employers. Most of these younger boys live from hand to mouth, spending their money as freely as they get it, and accordingly have little capital to do business with.

But in all their various business transactions, says Mr. Tracy, there is one law which is well understood and often executed upon the delinquent, and that is *punching!* When a boy has bought papers on credit, borrowed money, or sold as journeyman for another, and fails to meet his accounts punctually, he gets an "awful punching."

When selling for another, if he is unable to dispose of his stock, or in other words, "gets stuck," he must be able to prove clearly that he has not been "loafing," or he gets "punched." If a boy sells at the ferry or any other place where another claims the exclusive privilege, the punishment is punching.

If a boy should happen to "step out" with a few shillings of another's money, he never dares to come round "those corners" until he settles up, otherwise a condign punishment of awful punching awaits him. Sometimes the delinquent is followed up to the theatre, (the Bowery or National,) where a settlement is made in a summary manner.

There is much generosity shown by these boys to one another. Mr. Tracy lately noticed a busy conversation going on among them. He inquired and found that they had been to the Races during the day, and that "Express" had spent 4 dollars of "Pat's" money, and had come home broke, and now Pat was looking for him! The boys made up 20*s.*, which they lent to the bankrupt boy, and this, together with a promise that the balance should be paid soon, satisfied Pat, and the trouble was quieted.

They earn easily. Their average profits are 3*s.* or 4*s.* a day. Any calamity, which brings sorrow to the whole community, is always a rich harvest to them. On the day when the first news of the Arctic came in, many of these boys deposited 5 dollars as a day's earnings in the Savings'-Table of the Lodging-House. On Saturday evening, one of the little boys took a quarter from his box, was gone half-an-hour, and returned with 7*s.* 7*d.* from the sale of Extras.

Yet the boys joined in the general feeling. They discuss it over the warm stove after the school-hours, and admire the heroic Captain Luce, and hate the cowardly sailors, as much as any of us.

One came back after the sale of the Extras, and bent down over the fire, really solemn. "Isn't it awful, Mr. Tracy?" and then told of a lady in an upper street of the City who had rushed out of a house for one of his Extras, and then had shrieked and wept as she saw a name on the list. "I do hope he ain't lost, Mr. Tracy."

THE NEWS BOYS' LODGING-HOUSE.

The enterprise has been now tested for nearly a year, and proved singularly successful. The class of News boys were then apparently the most wild and vicious set of lads in the city. Many of them had no home, and slept under steps, in boxes, or in corners of the printing-house stairways. Others lodged in filthy beds, at the back of low groceries. They were dirty, ragged, impudent, and obscene; and continually, from want of means or for petty crimes, were falling into the station-houses or the prisons. Their money, which was easily earned, was more quickly spent in gambling, theatres, and low pleasures, for which, though children, they had a man's aptitude. Of churches, Sunday schools, or even public schools, most of them had known very little.

The plan proposed to the public at once met with liberal encouragement.

The upper story of the Sun buildings, corner of Fulton and Nassau Streets, was taken for the purpose; one part fitted up for a bed-room, with accommodation for about 90 boys; the rest as bath-room, office-room for the Superintendent, and school-room. The latter was furnished with seats and desks, given to us by the Public School Society, from their old furniture. A

library and numerous maps and prints were subsequently presented by various donors. Lodgings were let for six cents. a night. The whole was placed under the charge of a superintendent, Mr. C. C. Tracy, to whose good judgment and patient kindness is due the great influence since acquired over the boys, and their manifest improvement. At the first opening of the Lodging-house, it was made the condition of lodging, that every boy should take a bath. To this there was great reluctance. Now it is prized as a privilege. Great difficulty was found in the beginning in keeping the lads in order, or getting them into classes for the evening school. At certain times the effort was most discouraging, and it seemed useless to try farther. But at length patience, kindness, and good sense, prevailed. Mr. Tracy began to get a certain influence. The boys were cleaner, more respectful, and, at least in the rooms, more decent in language. He attended to their bodily ailments; he helped them sometimes (though rarely) when unlucky with their papers; and, above all, he brought continuously and carefully to bear on them the strongest conscientious and religious motives. To promote economy, he contrived a table, in which each boy should have his own money-box numbered, where his earnings could be deposited; and then, before a general meeting of them, he laid the proposition to close the "Bank," as it was called, for a certain length of time. It was carried; and the opening of it at the end of the time (two months,) astonished the boys with the amount of deposits accumulated. The money was, most of it, usefully spent for clothes for the winter. This has given the first taste of the pleasure of saving.

As a check to gambling, the game of chequers was introduced with much success, serving to exercise, harmlessly, that incessant mental activity and love of venture peculiar to the class.

The Library has been used by a considerable number; and, what is significant, the most instructive books, with experiences of *real* life, have been the most popular.

There have been 6,872 lodgers at the rooms during the year, and 408 different boys. The usual number of lodgers is from 25 to 40. Many come in the evenings who sleep in their homes. The result of it all is very happy. The News boys are certainly not now "model little boys;" but they are greatly changed from their condition when we first knew them. They come regularly to our Evening School, and the informal religious meeting, on Sunday evenings. They wear clean shirts and clean clothes. Gambling and drinking have been much left off by them. Their language and behaviour, though, of course, never to be put into the formalities of better-trained children, is respectable. A number have been started in other branches of business. They are more saving, and industrious, and cleanly; and some of them appear to have felt the genial religious influence which, without technicality or formalism, it has been endeavoured to bring about them.

We have not wished in influencing them, even for a moment, to weaken that sturdy independence which is the best quality of the class, nor to lessen the free, natural habits of the boys, any farther than our own comfort requires.

The expenses of the Lodging-house during the last year, dating from March 18, its opening, have been 1,199 dollars, 76 cents; including salary of Superintendent, rent of room, and cost of outfit, 1,069 dollars, 23 cents. The receipts from lodgers have been 397 dollars, 56 cents; the subscriptions received for it have amounted to 989 dollars, 90 cents.

THE NEWS BOYS' BANK.

We have already mentioned that the boys passed, in September, a resolution that their "Bank" should be opened on November 1. This Bank is a Savings'-table, in which each boy has his own box for his money.

On Wednesday evening, the 1st instant, a good number of the boys gathered at the rooms, and there was great excitement in prospect of the

opening. Mr. Tracy was expecting some friends to be present on the occasion, and hoped to induce the lads to deposit in the Sixpenny Bank; and accordingly waited some time—the boys growing gradually more impatient, and filling up the time in all sorts of sharp-shooting. "I move that the boy as has most tin in the bank gives a treat of oysters to all the rest," said one little boy, mounted on a desk—a proposition which excited immense applause. "I move coffee and cakes." "I go in for that." "Half-past seven, Mr. Tracy." "Hold your hats!" "Ready now?" etc. As the eventful moment approached, the uproar increased. "Open Sesame!" "Who goes for his grub?" "I move that the bank be opened." "How much have you got in—sixpence?" "Call down to the store, and I'll give you my old clothes!" and the like—the boys pressing in a circle around, until Mr. Tracy said, despairingly, "I suppose, boys, it's of no use. We can't have order. We shall have to give up opening the bank this evening." Then from all the large boys, "Oh, now keep order—can't you? Don't *you* see, Mr. Tracy wants order? Order! *Order!*" until the cries for order were rather more uproarious than were the cries of disorder before. However, at length quiet is gained, and Mr. Tracy has the opportunity of making a speech. "Now, boys! who is going to invest five dollars in the Sixpenny Savings' Bank?" No reply. "That Bank is the best, you know. Some of you ought to save your money till it gets colder. Of course, I'm in favour of every boy's doing what he likes with his own money, only I want to make a few suggestions. We have seen, boys! that it is a practicable thing to save money. A boy can save more than he thinks; he can disappoint himself. He should begin now to save. Every one who sets apart all he can and puts it in the Savings' Bank gets five per cent. more for the year. I have heard a gentleman say, he found it harder to raise the first hundred dollars than all the rest of his fortune. The result will be, that after a few years you will realize a good deal of money. Saving money will also develop your own minds. I don't want to control any boy, but make these suggestions that I may set him thinking on the subject. I received a letter the other day from a gentleman in Philadelphia, who is now the proprietor of large mills—the 'Globe Mills'—and when he landed in America, from Ireland, he had but a quarter of a dollar. He made his money in saving a little. He told me to say to the boys, 'always save your money!'" To this advice the boys listened attentively, but as soon as Mr. T. had done speaking, the clamour and their characteristic restlessness began again. "Mr. Tracy, what's the time—past seven?" "It's goin' to open now." "Get out of the way." "I'm for the Bank," etc., etc. Mr. Tracy—"All the boys be seated now!" Older boys to smaller—"*You* keep order there!" "Now, boys, I call the numbers, but I propose that Mick counts the money!" "No, no, Sir—let every boy finger his own money here!" arose in a shout. "No. 1?" "Absent—gettin' his dinner!" "No. 2?" "Here I be, Sir!" "No. 3?" "Gone dead!" "No. 4?" "At his country-seat, gettin' his winter lodgin'!" (*i. e.* House of Refuge.) "No. 7?" "Gone to heaven!" "No. 8?" "My eyes!—what a stock of pennies Barney has!—count it!—there's an English ha'penny!—hurry up!—two dollars two shillings!—No. 8 has got a check for the poor-house!" "I make a move," says Barney, having got his own money, "that the Bank be closed!" at which there was a general laugh. "No. 12?" "Go ahead!—gone to sleep!" "No. 18?" "Don't hurry the boy! Let him count his money! Put on your shirt, Paddy; han't you got your money now!"

This kind of running fire was kept up during the whole time, the boys being in the greatest excitement. Some were found to have as high as ten or eleven dollars in the Bank, and the total amount drawn was about sixty-nine dollars.

As soon as possible after this, some the same evening and the rest the next day, were marching off to the different clothing establishments to strike

sharp bargains for clothes. Only one boy had a spree, and he was mightily ashamed of it afterward. The next night they all made their appearance, very proudly in new garments; and such comparing of coats and vests, and pants and caps, and such "running" of one another on account of bad bargains! Some had overcoats for which they paid four dollars and six dollars; others, very jaunty caps; others, good flannel shirts and warm vests. On the whole, the investments were very judicious, and we felt rejoiced at these first steps toward respectability; for, six months ago, a flannel shirt of three months unchanged wear had been the principal garment of the corps. All seemed pleased with the mysterious influence of the "Bank."

After the excitement had passed away, and the boys were beginning to save again, Mr. T. gathered them one evening and spoke again on the importance of saving. One boy made a motion that the Bank be shut till December. This was seconded, and then opposed; and the uproar increased, as if the loudest lungs would carry it. The Superintendent quieted them, and said, "Boys—You know this is your affair; I shall do whatever you decide. We had better have a vote on it and not make this noise."

A vote was tried by raising hands. The boys who were in the habit of spending their money as fast as earned wanted an open Bank, and the more industrious desired it closed. The result was a tie.

Now commenced a great excitement. Barney, one of the smartest, jumped on the bench and made an electioneering speech in stump-orator style. He called upon them to come up to their duty like men and citizens of this great republic. He denounced the opposite party. "What right have them coves to vote? They never had no bank, feller-citizens! They never had nothin' in it! They hain't got their papers," etc., etc. Mr. Tracy at length moved that the house divide. Accordingly, they divided, and, as arguments would not do, the big boys attempted to *pull* the small ones over to their side. The counting again showed an equal number on each side. What to do was the question. It appeared at length, however, that *four* on the negative had never had anything in the Bank, and were never likely to have, and it was decided to exclude them, and the *Bank was closed* till December 1.

We went in lately on Sunday night. They had been learning to sing. We asked for a hymn, or song. It was surprising—the choice which they made—the sweetest and kindliest of all the hymns, those especially which spoke of kindness to one another, of Love and of Heaven.

It seemed, while they sang, as if their instincts were uttering, almost unconsciously to themselves, the better feelings and the higher hopes which are never rooted out in the soul even of the lowest and poorest.

As we left, the good words were yet sounding in our ears, sung with a heart, to the tune of "Auld Lang Syne":—

"In peace with all the world we'll live,
Nor let our passions burn;
But when we suffer, we'll forgive,
And good for ill return.
Yes, we'll forgive and we'll forget,
And hush each angry word:
Unkindness shall with Love be met,
And ill o'ercome with good."

LEGAL RESTRAINTS ON PUBLIC WORSHIP.

THE attention of the British public is just now being called to an enactment that prohibits the teaching of the gospel of Christ, and the worship of God, in private houses when more than twenty persons beside the family may

happen to be present. The people may meet in any numbers in private houses for secular or political purposes, for worldly gain or foolish merriment, but when for the high, the noble object of offering prayer and praise to the Almighty, of arousing the careless sinner to a sense of his eternal danger, and encouraging one another to excel in all the graces that adorn the Christian, then the law can be brought to bear by the non-approving neighbour, on the anxious, the zealous pseudo public teacher, and the effort is crushed, the door closed, and the principal agent fined or imprisoned. England, with all its boasted liberty of speech, liberty of the press, and liberty of the subject, has yet to grant liberty of faith, liberty of conscience, and liberty to serve God. What a vehement outburst of just indignation was witnessed throughout England, when the news arrived of the incarceration of Rosa Madiai in the dungeons of Romish Tuscany, for having faithfully discharged her duties as a Christian in her own household; and yet a law of a similar ungodly character, persecuting nature, and demoniacal tendency, is in full force in Protestant England. True, it is considered in most cases only a dead letter—an obsolete law—but it is as the *Times* justly observes, a "rod in pickle, an ecclesiastical engine to be called into operation when desired." Let a staunch Protestant government be succeeded by one of a Puseyite character, and that again by another leaning still more towards Romanism, and the law is ready made to their hands, to shut up every Ragged School in London, as well as every mission meeting and cottage lecture throughout the country. In this opinion Lord Shaftesbury is agreed. In his speech in the House of Lords upon bringing in a bill to repeal so much of the Act of 52nd George III., as prohibited the assembling of more than twenty persons above the numbers of a household for purposes of religious worship in one house, he said,—

"It was clear that the Established Church was unable to provide for the religious instruction of the inhabitants of London, but he was satisfied that the combined efforts of the clergy of the Church of England, and of the London City Mission, had contributed to the maintenance of order in the Metropolis in the eventful year of 1848. In that year, when all the crowns of Europe were in peril, and when anarchy and confusion reigned throughout the continent; order, decency, and patriotism, distinguished the inhabitants of this Metropolis: and he believed he was justified in ascribing this result to the united efforts of the clergy of the Church of England, and the agents of the London City Mission. During the past year, the agents of the City Mission had held no less than 25,318 meetings, of which 1,304 were in the open air. These agents were peculiarly adapted to their position. They came from among the people; they knew the people; they sympathised with the people, and the people sympathised with them; and, as the desire was, in the present day, to have 'the right men in the right places,' he thought they could not do better than by placing City Missionaries in all those neglected districts of this great Metropolis, where ignorance, vice, and immorality held paramount sway. He believed that 22,000 of these meetings were positively illegal, and a direct infringement of the law. If, therefore, the law were enforced, a stop must necessarily be put to the great work of evangelizing the City of London, now going on. A stop would also be put to the open-air meetings which were now held, not only by the London City Mission, but by the clergy as well. The practice was at present growing up among the clergy of holding open-air meetings, and a meeting held in Greenwich Park, the other day, was attended by no less than 1,200 persons. By enforcing the law a stop would be put to these meetings, and by doing so, the best system ever devised for reaching the masses of the most poor, the most destitute, and the most ignorant of the population, would be extinguished. (Hear.) Thousands upon thousands of persons who never attended any place of worship would attend a meeting in the open air, where they would earnestly join in prayer, and listen with pleasure to the exhortations of the minister. Further than this, the enforcement of the law would put a stop to an institution commonly called 'the Ragged School,' for the Ragged Schools were as much places of worship as they were places of instruction. Every Ragged School opened with a religious service, and concluded in a similar manner. In the School in Field Lane there were distinct services every Sunday, and three or four times

in the course of the week in addition. He had himself seen in that room more than 600 persons, from six years of age up to sixty, attending to religious service in the evening, and then going through a course of instruction. But all this must be extinguished if the law were put in force, because the present services in the Ragged Schools were in absolute defiance of the law, and were as complete a system of public worship as could be held in any church or dissenting congregation."

It may be considered by some that the law is obsolete, and even the Duke of Argyll, in his place in the House of Lords, said, "It was admitted that they could not enforce the statute;" but otherwise appears to be the fact. When desired, the "rod in pickle" is not only shown to intimidate as in one case we quote, but in another it inflicts its pains and penalties to its fullest extent:—

(1.) "A gentleman, a county magistrate in a northern county, early in 1854, came to reside on his estate, and found the parish in a most neglected condition. At the gate of his parish was a large coal mine and a dense population around it. Finding that nobody would do anything for them, he went one evening in every week, and, in the largest cottage, read a chapter of the Bible and some religious tracts. The meetings were numerously attended; but after a few months, he was obliged to drop it, and it ceased. And why? It was hinted to him that persons were about to lay an information against him for a breach of the Conventicle Act. He, being an active county magistrate, felt that it was not right in him to set an example of breaking the law, so he gave up his reading."

(2.) "At the petty sessions, held at the Court House, Malmsbury, on the 7th of March, 1850, before Viscount Andover, Mr. Richard H. Potten, Mr. T. Luce, Mr. P. A. Lovell, the Rev. G. A. Bierdemann, and the Rev. C. A. Moore; Moses Green, of Charlton, in the county of Wilts, labourer, was charged, under the Act of the 52nd of George III., cap. 155, sec. 2, by the Rev. George Henry Hely Hutchinson, Vicar of Charlton, with having, on the 3rd of March instant, knowingly permitted and suffered a meeting and unlawful assembly of upwards of twenty persons, besides his family and servants, to be held in his cottage, in the parish of Charlton, for the exercise of religious worship of Protestants, such cottage not being certified and registered as a place of religious worship.

"The defendant was then fined 20*s.* and expenses, when Mr. Lloyd, a gentleman quite unknown to the Society, immediately laid 30*s.* on the table, and exclaimed against the persecuting nature of the Act under which the conviction had taken place."

(3.) "In 1820, an information was laid against Lord Barham, the present Lord Gainsborough, by Lord Romney, at West Malling, near Maidstone, under the Act, religious meetings having been held in Lord Barham's house while he was unwell, instead of in the village school-room. Lord Barham was fined £40; £20 for each meeting."

It is thus shown that the obnoxious law is not only not obsolete, but can be and was enforced as recently as 1850, and only *last year* was used for purposes of intimidation to the great detriment of a whole village, leaving the people in ignorance, darkness, and spiritual death. Are we to be any longer surprised at the fearful revelation made by Horace Mann, that "it appears that as many as 5,288,294 persons able to attend, are every Sunday absent from religious services, for all of whom there is accommodation for at least one service. That neglect like this, in spite of opportunities for worship, indicates the insufficiency of any more addition to the number of religious buildings: that the greatest difficulty is to fill the churches when provided; and that this can only be accomplished by a great addition to the number of efficient, earnest, religious teachers, clerical or lay, by whose persuasions the reluctant population might be won." Nobody, says the *Times*, "can say that the Bible, which we refer to so often as our rule of faith, prepares us for the fact which we see with our own eyes, and hear with our own ears—that in all classes there are continually rising up persons with a marvellous apprehension and feeling of spiritual truths, and a corresponding capacity for explaining and recommending them to others. The power shows itself in the noble-

man and the peasant, in the statesman and the miner. All recognize its existence, though some reverence it, some fear it, some deride it, some war against it. In the Church of the first Christians there were many such, old and young, learned and unlearned, and, though there appears to have been some difficulties in keeping them amenable to discipline, and preventing them from going off into extravagance and error, at least they were not discountenanced, put down, or excommunicated. Now, considering what an utter want of life and spirit there is generally in human affairs, and particularly in all that concerns our spiritual life, it is a great pity that any well-informed, warm-hearted, quick-spirited, ready-tongued man should have his lips closed by any law." The Bishop of Oxford does not consider the law in question to be violated by street preachers, for "he (the Bishop of Oxford) always rejoiced when his own clergy went out among the worst people in their parishes, and endeavoured to catch their first attention to the word of God, which they would never succeed in attracting, if they waited until these persons attended their Churches." Here, then, the Open-Air Mission has a fair field for its noble enterprize. We are glad to find, from the second report which has just reached us, that the Committee have been putting forth their best efforts to occupy it with the greatest advantage to the people. From it we gather that—

"The services held in London have been continued throughout the year, with a short intermission during the coldest winter days.

"The number of services held in each month, and the estimated attendance, will appear from the following table:—

1854.	Number of Services.	Persons attending.	Average at each service.
June	169	9,614	56
July	151	9,637	63
August	156	11,308	72
September	104	6,660	64
October	143	7,403	51
November	143	5,360	37
December	169	5,164	30
1855.			
January, February, March	104	3,328	32
April	78	3,741	48
May	88	4,655	53
	1,305	66,870	
Occasional Services about	100	5,100	51
Total	1,405	71,970	Mean average 51

"Thus 1,400 services have been conducted for the Mission during the past year, at which the average attendance is proved to be upwards of 50 persons, and whatever discouragements or difficulties may have been met with in this effort, it is most satisfactory to know that by its means about 72,000 persons have heard the Gospel of Christ.

"It is observed with great satisfaction, that the necessity for Open-Air Preaching is more appreciated every day, that the Scriptural precedents for its use are better understood and more closely followed, and that men of education as well as of piety are gradually coming forward to assist. The Committee have become more and more constrained to regard the qualifications of those whom they appoint; but they look forward to a considerable addition to the number of those who already *voluntarily* engage in the work.

"There are thus associated together, in confidence and Christian labour, a body of *laymen*—some of them receiving a small compensation for their working hours

devoted to the Mission, and others giving their gratuitous aid, especially on Sundays. The best energies of men of all classes may be employed in this work, and the sympathy promoted by their combined action is most valuable."

We shall watch the successive stages of the "Public Worship Bill" with interest. It has passed the Commons, and in the House of Lords was read a first time, and approved by a majority of one. It has since been referred to a select Committee, where, it is feared it will be so transformed as no longer to be owned as the protégé of the Earl of Shaftesbury.

THE GAMIN OF PARIS.

(*Concluded from page* 92.)

Does any ask what is the gamin's occupation? Ask rather what it is not, and to what he is capable of turning his hand during his life. He is in possession of the grand arcana. He knows everything, can do everything; more than this he does not know, but this he knows perfectly well. He is a blacksmith, that is to say, he plies the bellows; he is a painter, and grinds the colours; a boot-maker, and waxes the thread; a builder, he mixes the plaster; a printer, he washes the forms; a royal notary, he is the most active agent in all transactions; he it is who carries from one office to another deeds by which the largest estates change masters, treaties of alliance between the first families of the land; sometimes he passes you in the street, carrying a large fortune with him, and his step is not the more heavy for it. But of all trades in which the gamin is engaged from the first to the last step of the social scale, there is not one for which he has more vocation than the literary profession.

Observe him proudly wearing a paper cocked hat, and carrying under his arm, in his pocket, grave histories, gay novels, comedies in prose, tragedies in verse. He is the intelligent and devoted postman of the literary penny post, the courier of the drama, the messenger of poets; it is his fortune to enjoy the first fruits of every thought, old or new. He was the first to know that Niebuhr had left out the first seven kings of Rome; that M. Augustin Thierry had discovered several kings of the name of Clovis; no one was informed before him that M. Salvandy was writing a history of Napoleon, and he has found out that the style of that history was too fine. One evening, when he came home, he recited to his father's spaniel the beautiful verses not as yet published then, addressed by M. de Lamartine, in his *Jocelyn*, to his pretty dog Fido. How many times has he carried in the same pocket two political leaders, pro and contra the same minister! and he, trusting to his good sense alone, remained immovable between these two furious declamations.

Our young literary brother, with a most consummate skill, gives to every one his proper place; more just, in that respect, than all the journalists in the world. One day he arrived out of breath at M. Chateaubriand's house, most anxious to see that popular and eloquent man. The little fellow had run in a minute through that long street leading to the top of the hill where the great poet was then living. He enters the house, is introduced at once into the presence of M. De Chateaubriand, and is overpowered as if it were the Emperor Napoleon himself. In spite of his usual boldness, all his composure deserts him. "Sir," says he, "I have brought you a proof." But the proof is nowhere to be found; his coat pockets were stuffed with articles for reviews, and novels by De Kock; in his breast pocket was deposited a classical tragedy; he carried under his arms, pressed one against another, a drama of the new school and a vaudeville of M. Scribe; his cap was crammed with prose and verse, but in that general medley of every day writings M. De Chateaubriand's prose was not to be found. The child was in despair,

and his beautiful face bore the expression of unaffected grief. "Come, never mind, my boy, I suppose you must have lost the proof by the way." At these words the boy regained all his composure. "Here it is! here it is, sir!" exclaimed he, drawing the proof from under his waistcoat, where he had deposited it next his heart, apart from the trash he had about him, and presenting it to M. De Chateaubriand. The author of *The Genié du Christianisme* has since declared that he was more affected by this simple and true homage than by all the praise received from every part of the globe. He proffered his hand to the child, who kissed it. But the gamin has long been accustomed to treat with due reverence this popular glory. On the last day of the Revolution of 1830, when he was returning from the Louvre, where he had left untouched all the riches there collected, he it was who recognized the great royalist and religious poet threading his way through the barricades, and making inquiries for his king. A simultaneous "hurrah!" burst from all the gamins, who instantly bore away in triumph the most eminent member of the defeated party. All the hearers of that shout believed that the king of the Revolution was passing, It was a greater man.

It is more particularly in such days of revolution, when all order is upset, that the Parisian gamin finds himself all alive, and is ever agitated by a spirit of revolt. He acknowledges no law; knows no restraint. He has no master, no father, no mother. The old insubordinate spirit of the League, of the Barricades of 1789, again appears in 1814, and 1830; and one could almost believe that the same gamin has been exciting the Parisians into a state of revolt ever since the days of Pharamond. The smell of powder intoxicates him, the cannon's roar makes him caper with joy. He always sides with the weaker party, with the people against the soldiery, A shower of musket balls he returns with a shower of stones, and the whizz of a cannon ball disturbs him no more than a thirty years' campaigner. If his cap should be knocked off in the *mêlée*, he boldly scrambles after it under the horses' feet, to save a scolding from his mother on his return home. Nothing daunts this sturdy little dog, and he really performs wonders. He creeps into the midst of armed battalions, or climbs up behind a galloping hussar; or coolly sits astride a cannon in full play. The deadly bullets seem to know and avoid him; no soldier would touch him with his bayonet, for fear of murdering his brother or his son; and in the desperate conflicts that decide the fate of empires, the gamin only beholds a fine opportunity for playing truant from his school, or his shop, and having "a game of soldiers."

Do not our young hero the injustice to think that in all the confusion of three glorious days he would steal an apple or a stick of barley-sugar. Even the pastry-cooks' shops are sacred to him. He only wishes to force the royal palace, *to seat himself on the throne*, and affront all authority human and divine. If he sees an enemy fall mortally wounded, the gamin's headstrong fit deserts him, and with his own little hands he binds up his wounds. But if, after he has been triumphantly desecrating the throne in the Tuileries, or sacrilegiously demolishing the Archbishop's palace, his mother scolds him on his return home, and calls him to account for the loss of his pocket-handkerchief or cap, our truant hero, our dethroner of kings, our defiler of altars, quietly takes a beating from his mother, and whimperingly solicits her pardon and a kiss.

Amiable child! We love him better in his ragged and savage sincerity than those affected little gentlemen pompously paraded by their nurses in the public garden. Courage, candour, and indifference are engrafted in his nature. No one knows so well as he how to be content with little, the great secret of wisdom and happiness. He plays almost unconsciously a prominent part in every political struggle and insurrection of which Paris is so often the theatre; and accepts no other reward for his share in the danger, and active and intelligent co-operation, than a foremost place among the spectators of the procession of the new king he has just assisted to the throne.

The gamin knows every quarter of Paris, is familiar with every street, every passage; he has most accurately surveyed its fauxbourgs, its quays, and thoroughfares; he has a dozen times made the ascent of the column of the Place Vendome; he has threaded every avenue of the Catacombs, and knows the Seine, Champ de Mars, and the Park of St. Cloud as well as he does his coat pocket. But no part of the town is better known to the gamin than the river-side. On the banks of the Seine he is as happy as a fish in water, and frequent are the visits he pays the laundresses in their washing boats. He never allows a fishing party to escape him, nor a minnow to be caught without his permission.

Vainly in the dog-days the gendarme threatens to take the gamin's clothes to the police station if he persists in swimming naked in the most frequented part of the river. The gamin laughs in the gendarme's face; between them there is the most cordial understanding. If the gendarme should take the gamin's clothes, of what do they consist? He has scarcely any.

In winter the gamin slides on the frozen surface of the beloved stream, where he takes his bath in summer.

Sometimes he determines on an aquatic excursion, and climbs over the side of the first boat going down the river; thus he gains Rouen, then Havre and the open sea. Once at Havre, he enters on shipboard, and follows the sea as his trade. Fair weather attends him on his first voyage! For a whole week he is sought and inquired after; his mother mourns his loss, till the advent of another gamin makes her dry her eyes.

Days of public rejoicings were, till of late years, his grand days. The news of every victory of the French army was marked by a public distribution of sweetmeats, quartern loaves, sausages, and wine, of which the gamin always had the lion's share. Taking precedence of the army, he was king of the fête, and not unjustly, for by whom were the ranks of the Imperial Guards recruited if not by gamins of Paris?

Alack the day, our poor hero has now lost a great part of his joys! Under the pretext of a more discriminate charity, provisions and wine are no longer distributed. Nor is this all. The royal theatres are never thrown open to the gamins of Paris, who may no more instal themselves in the boxes, and hiss Mars or Talma at will. Blind policy of the *branche cadette?* The gamin of Paris is all powerful, and 'twere better not to offend him, nor too soon forget his services in July.

But though, on these grand fête days, the Theatre Français and the Opera are closed against the gamin, he is still sole master of all the minor theatres, the Porte St. Martin, the Gaité, the Ambigu Comique, and the Salon de Curtius. At the Porte St. Martin, he applauded M. Hugo's early dramatic productions, but he really thought there were too many horrors in Lucrèce Borgia; at the Gaité, he gave himself up wholly to M. Pixérécourt, the Corneille of the boulevards. The gamin mourned the death of Victor Ducange, the melodramatist, the object of his liveliest sympathy.

The gamin largely contributed to the fortune of Debureau (the French Grimaldi.) To entertain the gamin, Madame Saqui has a thousand times nearly broken her neck, and the Cirque Olympique nightly exercises its well-trained stud; there the gamin evokes the manes of the Emperor and the *grand armeé*, which defile before him in warlike array to the sound of drum and trumpet, on the mimic battle field.

Another of the gamin's enjoyments is the Court of Assize, where he seldom lets a deeply interesting or bloody case escape him. Endowed by nature with the most acute penetration, the weak and strong points of the accusation and defence he appreciates with the nicest discrimination. With earnest and watchful attention he listens to the attorney-general's opening speech, the evidence of every witness, and the pleas of the prosecutor's and prisoner's counsel. It seems incredible that he can be the same child who a few hours

ago darted from his mother's home to join a group of giddy playfellows, or who overnight helped to damn the new melodrama at the Ambigu. With staid and solemn gravity he hears the whole case, nor ever fails to volunteer to his neighbour a conscientious verdict of his own. A special jury of gamins would nine times out of ten return a *true* verdict. Thoughtless and hair-brained as he looks, he holds crime in abhorrence, and the sight of a murderer terrifies him; larceny he might look over, but the housebreaker would receive no mercy at his hands. Having brought in his verdict against the prisoner, he witnesses in person the infliction of the judge's sentence; he follows him to prison, to the pillory, nay, to the foot of the scaffold, and coolly beholds justice done.

Singular child! he warbles his merriest ditties on his way to the Morgue, nor discontinues them in the presence of the corpse of one of his companions, run over a few hours ago by a carriage in the street. To save himself from a similar fate, the gamin climbs behind the first carriage that passes him, and threats and blows with the driver's whip are equally unavailing to make him quit his place. The horses and carriages are his; he urges them with his voice and his gesture; but they do not go fast enough for him, and he resolves not to keep his coachman.

Such is the life of the little vagabond in the French metropolis. His character is a strange compound of vices and virtues, faults and good qualities, carelessness and courage, cunning and candour. Truly, the gamin of Paris, with his unconquerable independence, his noble heart, his volatility, his malice without bitterness, and his innate vanity, is not an unfair specimen of the French national character."

Poetry.

AN ENCOURAGEMENT TO RAGGED SCHOOL TEACHERS.

"Blessed are ye that sow beside all waters."—*Isa.* xxxii. 20.

CHILDREN of the poor and needy
Claim our sympathy and care,
Children destitute and helpless
Should our kindest interest share.

Though their years are few in number,
Marks of vice we plainly see,
And as bends the tender sapling,
So the full-grown oak will be.

Do we wonder at the evil
These, though young, so oft display?
No! for 'tis from bad example
Thousands learn to go astray.

Can we look on them unmoved,
Heedless can we turn away,
Or with unconcern and coldness
Promise aid another day?

On each soul is writ "Immortal!"
Nought can quench its living fire;
Oh, then, take and train each young one
Upward, heavenward, to aspire.

Tell them of their lost condition,
Point to Adam's direful fall,
Then exalt a glorious Saviour
Dying to redeem them all.

Urge them to accept that pardon
God in Christ doth freely give.
Urge them to forsake the evil,
That they may not die, but live.

Out of Truth's unerring standard,
Precepts teach which are divine,
And thus fit them for that station
Providence may each assign.

Be not weary, let not patience
Yield, though long and sorely tried;
Pray that to the fainting spirit
Strength and grace may be supplied.

And whene'er your supplications
Like a cloud of incense rise,
Let a plea for *Ragged children*
Pass as fragrance to the skies.

Doubtless here a sacred blessing
Rests upon your work of love,
But when summon'd from earth's labours
You shall see much fruit above.

Some of those neglected children,
Who in thousands throng our town,
Will arise and call you blessed,
And may prove your joy and crown.

Liverpool. H. J. C.

Notices of Meetings, etc.

PRINCES STREET, LAMBETH.

On May 24th, a meeting was held on behalf of this school for destitute girls, the Right Hon. the Earl of Ducie in the chair. The meeting was well attended, and the speeches telling.

The report stated that at the commencement of the year the number on the books was 110; admitted since, 99; total, 209. Of these, 12 have left for situations; 10 for other schools; 30 gone from the neighbourhood; 1 has died, and 1 placed in a Refuge, leaving 155 on the books at the close of the year, with about 100 in daily attendance, and all taught gratuitously under a well-qualified paid teacher.

The progress made is most satisfactory, as when the school began scarcely one in six could write or read, now more than half can do both creditably. The general behaviour, neatness, and order, have completely changed the children, and even reached the parents in some instances. Affectionate treatment towards this class of children has in this case, as in every other, wrought wonders.

The meeting was addressed by Rev. J. M. C. Hussey, J. Payne, Esq., Rev. W. Leask, Mr. Rigley, and Mr. Gent.

EWER STREET, GRAVEL LANE.

The second annual meeting of this Institution was held in the school-room on Tuesday evening, May 29th; a goodly number of its friends and supporters were present on the occasion. The chair was taken by the Rev. John Branch, who, after making some appropriate observations upon the great value of these institutions in moralizing and Christianizing the most degraded of our fellow-creatures, called upon Mr. G. P. Coles, the Secretary, to read the Report; which gave a brief account of the origin of the school, the great benefit it had already conferred on the neighbourhood, in the improved morals and behaviour of the children; and, amongst other cheering facts, narrated a signal case of usefulness which had occurred during the past year. One of the girls, through the blessing of God on the instructions imparted in this school, having been brought to a knowledge of the truth, had been admitted into Christian fellowship at Surrey Chapel, by the Rev. Newman Hall.

The Report also adverted to what the Committee believe to be a new feature in the operations of Ragged Schools, namely, the introduction of instrumental music; an Harmonium having been placed at the service of the Committee by a friend of the school, had proved most effective in producing interest, devotion, and good order amongst the children. The average attendance on Sunday evenings was stated to be 125; for secular instruction four nights per week, 45.

The financial condition was also satisfactory, the total expenditure since its commencement being £120. 1*s.* 5½*d.*, the total amount of receipts from the teachers and friends alone amounted to £114. 4*s.*, leaving a deficiency of only £5. 17*s.* 5½*d.*

The Report concluded with an earnest appeal from the Committee to the sympathy and benevolence of Christians of all denominations to sustain them in this their noble mission.

The Rev. H. J. Betts, in an excellent speech, moved the adoption of the Report, which, having been seconded by Mr. J. G. Gent, Secretary to the Ragged School Union, was unanimously carried. Several interesting addresses were then delivered by Joseph Payne, Esq., Thomas Cox, Esq., Mr. Ginsburg, Mr. W. Pardon, and other gentlemen. The customary vote of thanks having been passed to the Chairman, and acknowledged by him, the meeting was closed by the benediction.

BROOK STREET.

The eleventh annual meeting was held on the 5th of June: the chair was occupied by Robert Wilkinson, Esq., who opened the proceedings by stating that knowing its early origin and watching its progress, he could testify to its claims on the sympathies and cordial support of every philanthropist and Christian—an institution that neglected not the common wants of the body, while it sought the highest welfare of the soul.

The Secretary read the Report, which was of an interesting character, showing the willingness of the Committee to provide for the wide spread destitution of the neighbourhood, that many had been rescued, and were now occupying honest and useful stations in society. The institution had in operation a free Day School, a Sunday School, a Refuge, a Library, Lectures, and Open-Air preaching. Owing to the enlargement of the premises, the engagement of an additional master, and the high price of provisions, their debt had increased to £150; they trust the friends of the religious education of the poor will come forward and liberate the Committee from this incubus.

The meeting was addressed by the Rev. J. Davies, W. J. Rooker, M.A., Dr. Garvey, Joseph Payne, Esq., Mr. Ferry, Dr. Hamilton, W. Anderson, Esq., and J. Williams, Esq.

BREWER'S COURT.

The annual meeting of these Schools, which are situated in the densely populated neighbourhood of Drury Lane, was held June 11th; the Duke of Argyll in the chair. The Report stated that the attendance at the Day Schools averaged above 120, and at the Night Schools 30; at the Sabbath Morning Schools 30, afternoon 70, and evening 36, making a total of 280. A Mothers' Meeting had been opened during the year, for the purpose of instruction in the various household duties, management of infants, etc. In addition to the ordinary operations of Ragged Schools, fallen females had been restored to society, vagrants reclaimed, and young criminals reformed and placed in situations, or sent out as emigrants. The schools were placed in a neighbourhood where the need of such operations was keenly felt. In connexion with the institution there was a dispensary, which had been most beneficial to the neighbourhood. Upwards of 8,000 prescriptions had been made up for the poor. The year's receipts had been £106. 16*s.* 4*d.*, which were slightly exceeded by the expenditure. The Chairman said that during late years the public mind had become convinced of the necessity for some grand scheme of national education; but it was extremely doubtful when such a scheme would be carried out, notwithstanding there were several measures for that purpose now before parliament. In the mean time he urged the necessity of increased individual efforts in aid of Ragged Schools, and concluded by a warm appeal in behalf of the Institution in whose behalf they had met.

ST. SAVIOUR'S, SOUTHWARK.

THE annual meeting of the friends and supporters of these schools was recently held: John Vickers, Esq., presided. The chairman having opened the proceedings, the Report dwelt upon the pitiable lot of the children of those who inhabit the courts and alleys of the locality where the Society carries on its operations. It was mentioned, as an instance of the demoralization in the midst of which they live, that one man had confessed he had instructed no less than 500 such children to steal. It was, therefore, a source of congratulation to the inhabitants of St. Saviour's that there was a place of refuge for poor children. The average attendance during the winter months was 140 to 180, and in summer 110 to 140. These children came from the lowest parts of the parish, and from the very poorest classes. Industrial classes of both boys and men had been formed, comprising tailoring, shoe-making, needlework, etc. Some of the boys were in the Shoe-black brigade, wearing a yellow uniform, and it was to be hoped that they would receive as well as deserve the patronage of the inhabitants. Fifty Bibles had been sold to the scholars. An appeal was made to find suitable situations for the children. The receipts for the year had been £122. 2s. 7d. and a balance of £5. 16s. 6½d. was due to the Treasurer. The Rev. W. Cadman, the Rev. Mr. Snape, Joseph Payne, Esq., the Rev. W. Curling, and other gentlemen addressed the assembly.

RICHMOND PLACE, MAIDA HILL.

THE annual meeting of this school was recently held in the Christ Chapel Infant School-room. Robert Hanbury, Jun., Esq., presided.

By the Report, read by H. C. Pierson, Esq., it appeared that the Sunday School was attended by 85 boys and 40 girls; and the secular schools, held on Wednesday and Friday, by about the same number. These schools are conducted solely by voluntary teachers. The Industrial classes have been so successful, that since their commencement 208 boys have been admitted into this department; of whom 112 have obtained employment, 45 were transferred from the school into the Refuge during the past year; of these 26 had found work, and 10 still remain. The Dormitory, which is intended as a home for 12 boys and young men who have obtained employment, has been found as beneficial as heretofore. £25. 17s. 10d. had been received from the inmates for the accommodation thus provided. The expenditure amounted to £432. 1s. 1d.; leaving a debt of £11. 7s. 6d.

The meeting was addressed by the Rev. J. B. Owen, R. J. Snape, W. J. Maxwell, S. B. Power, F. S. Clayton, Esqs., and Mr. W. Bromley.

SLANEY STREET, BIRMINGHAM.

THE sixth annual meeting was held in the School Room; Mr. Alderman Cutler presided, who read the Report of the Ladies' Committee, which stated the attendance of scholars during the past twelve months had been larger and more regular than in any previous year, the numbers frequently amounting to 80 or 90, whose progress had been most satisfactory. The Committee had given much attention to the awarding of the prizes offered by Messrs. Cutler and Brisband, and also to the one offered by the Rev. I. C. Barrett. There were eleven candidates for the Sewing Prizes, and their merits were so equal that the Committee had decided on presenting a prize to each. Prizes had also been awarded to five boys for proficiency in reading and writing, and for regular attendance and good conduct. The operation of the Clothing Club during the year had been most satisfactory, £5. 1s. 11d. having been received. During the winter months the children were provided with soup twice a week, through the liberality of some of the subscribers. The Report of the General Committee, which was read by Mr. J. W. Jennings, stated that they had been engaged during the past year in the building of the new school-room, and it was with feelings of no ordinary satisfaction that they referred to that work. Having received a liberal offer from Mr. Aston, of additional accommodation, free for eight years, and afterwards on lease for twenty-one years, at a nominal rent, the Committee commenced canvassing for donations, with most encouraging results; and in November last they entered into a contract for the new building, which was completed in March, at a cost of £225, of which there remained unpaid a sum of £52, subscriptions for the liquidation of which the Committee earnestly solicited. The attendance at the Boys' School during the past year had been much higher than hitherto, and the prospects of the Institution were of a most satisfactory character. The average had been 67, being an increase of 17 on the previous year. The statement of accounts showed a balance in hand of £2. 11s. 5½d.

The approval of the Report and the appointment of a Committee for the ensuing year was moved by Mr. Ralph Heaton, who promised a donation of £5 towards liquidating the sum due on the building account.

The Chairman also handed in a sum of £7, which he had collected for the same object.

Mr. W. Potter seconded the resolution, which was carried.

The Rev. I. C. Barrett, in moving the second resolution, bore his testimony to the visible improvement which had taken place in the locality. Knowing something of the streets in the neighbourhood, he could not hesitate for one moment in bearing his testimony to the value of Slaney Street Ragged School, if it were only for the alteration which had taken place for the better in the manners and morals of the children. Not many years ago, when he was called upon to pay pastoral visitations to persons in those streets, he was continually met with jeers and insults from the children, who seemed to take a pleasure in annoying the minister rather than welcoming him as a friend. But now, he could not go from the top to the bottom of the street without meeting with a hearty welcome and courtesy from the children. He did not hesitate to declare his belief that the prime agency which had been productive of this change, not only in reference to himself, but to others, was to be found within the walls of the Slaney Street Ragged School. The reverend gentleman then pointed out, in a most eloquent manner, the numerous advantages resulting from similar institutions in the prevention of crime, misery, and disease, and concluded a most interesting address by impressing upon all present the duty of supporting them.

The Resolution was seconded by the Rev. S. Connor.

Thanks were afterwards voted to Mr. J. C. Aston, for his continued liberality to the Institution: Mrs. Newman and Mr. Jennings, for their unwearied exertions; and to the Committee.

The Chairman afterwards distributed the prizes to the successful candidates.

The proceedings, which were enlivened by the singing of the scholars, terminated with a vote of thanks to the Chairman. During the proceedings, the sum of £21 was received towards the liquidation of the building debt.

Papers, Original and Selected.

SCOTTISH RAGGED SCHOOLS.

No. III.—Dumfries and Dundee Schools.

We have in former papers endeavoured to give accurate information with regard to the Ragged Schools of Edinburgh, and also those of Glasgow, the commercial capital of the West of Scotland. It is cheering to our hearts, amid much despondency as to the still neglected condition of our juvenile pauper population in very many of the towns of Great Britain, to be able to present, in our present number, fresh proofs that the cause of Scriptural and industrial education is dear to many in important localities in the northern portion of our island. And in reading the reports which now lie before us, and the substance of which we shall condense, we have had our convictions as to the Divine and heavenly origin of the whole movement throughout our country greatly strengthened and confirmed. If this work were not of God, we might be well assured that, ere this, it would have come to nought; but, instead of this, it goes forward from year to year, with accelerated impetus, and the spirit of Christian self-denial, of enlightened zeal, of hallowed consecration, of tender compassion for the perishing; is far and wide raising up, into vital energy, the same beneficent instrumentalities for the temporal rescue and advancement, as well as for the eternal salvation, of a class for which hitherto no man had cared. This will sufficiently appear from the reports of two Ragged and Industrial Schools, to which, reserving others for future consideration, we now invite attention.

These schools have been in operation in the township of Dumfries and Maxwelltown, and in the town of Dundee respectively. With regard to the former—although we are only in possession of the second, fourth, and seventh reports—yet we have sufficient *data* before us to estimate aright its past and present condition, the circumstances which justified its establishment, the zeal and energy by which it has been carried forward, and the harvest already gathered to the benefit of society and the glory of God. Strictly speaking, the Dumfries and Maxwelltown Association is more comprehensive in its title and aims than what is generally called a Ragged or Industrial School implies. But virtually it operates for the benefit of the same class in society, and this is sufficiently indicated by the title, "The Dumfries and Maxwelltown Education Society, established for the Support of a Ragged and Industrial School, and for otherwise aiding the Education of the more Destitute Classes." The first of its reports in our possession was submitted at the Second Annual Meeting held in March, 1850. We find that the Committee of Management includes "four members belonging to each of the thirteen Protestant congregations in Dumfries and Maxwelltown, the ministers, *ex-officio*, being members," so that there is thus secured a basis both Catholic and Evangelical. Next, in connection with eleven others, one a minister, the others lay gentlemen, we find that the Committee of Management includes "one member from each congregation, all

the ministers of the General Committee, the Provost, the Chairman of the Poor's Board, the Superintendent of the County Police, and the Governor of Dumfries Jail." There is here a rare and happy union of Christian piety and business talent, in connection with the professional knowledge and experience of those who, magisterially or professionally, are brought into contact with juvenile criminals, and are well acquainted with the lamentable results which the neglect of society has entailed both upon itself, and upon these its "pariahs" and plunderers. We are pleased to find the name of "Sheriff Trotter, Chairman of the General Committee," for it reminds us of good Sheriff Watson and a kindred band, who are doing their benevolent best, if we may so speak, to make their own office fall into desuetude, as far as it concerns the inmates of the prison and of the penitentiary, or the mature criminals, whose guilty career ends on the gallows.

The attendance of male and female children was about equal, being 36 and 37 respectively, and compared with the number on the roll, it regularly amounted to nine-tenths, the average number of absentees being 5, "a result which, when the children's previous habits of idleness, and want of superintendence on the part of their parents, are taken into consideration, shows a regularity of attendance which the Committee cannot but regard as very satisfactory." And then we have the same melancholy proofs furnished by statistics, as to the parentage and previous condition of these little ones, which identify them with a kindred class which is found in every other town in the kingdom.

I. PARENTAGE.

1. With both parents living...	9
2. Father living, mother dead	3
3. Mother living, father dead, or deserted	28
4. Orphans	8
	48

II. STATE OF EDUCATION.

1. Unable to read	21
2. Could read a little, unable to write...	22
3. Could read tolerably...	5
	48

As to the principles guiding the admission of children, they are marked by caution and wisdom, "the claim generally allowed is that of a state of helpless destitution, which may be thus described: the parent —and in nearly two-thirds of the cases the mother is the sole survivor— is found to be in such circumstances that the child is wholly neglected as to education, and in the majority of instances, is in the course of training in habits of beggary and idleness. * * With many of the parents, the great prevailing vice in the use of ardent spirits, is productive of this miserable condition in relation to their children; so that, unless early rescued, they also are dragged unavoidably down in a course of infamy." Oh, whiskey! Robert Burns, whose premature end, in this very town of Dumfries, was assuredly hastened by thee, sung thy praises in strains exciting to many a jovial gathering at the midnight revel, and to thee he ascribed virtues peculiar and attractive. But of what misery art thou still the parent! What a fearful amount of pauperism and crime, and death eternal, is found wherever thy "fire-water" has come!

The child, as the Dumfries Report indicates, employed as a pauper, "gives the degraded parent greater means of self-indulgence, for when the child is retained at home the small portion of food supplied to it is obtained not at the parent's expense, but is earned perhaps by running errands, and more frequently in begging, or sometimes by petty thefts. When the child therefore," (how logical the inference, and how true the statement!) "is placed at the Ragged School, the parent, by being deprived of these its earnings, is reduced rather than enlarged in the means of indulging the besetting sin; and this is a circumstance that has sometimes presented an obstacle in procuring the attendance of children." Here then is an answer to those who plead, whether ignorantly or selfishly, that our gratuitous instruction and industrial training of the children furnish a premium on the drunkenness and profligacy of the parents. Dumfries, alas, reminds us that even were such a plea valid, which plainly it is not, yet that other causes reduce many persons to that abject condition, when if we rescue them not, they must either starve or become pests of society. These causes are in the disadvantages of previous evil connections, infirmities of body and sometimes of mind. In such instances the parents may be disposed to be industrious, and may struggle to make a livelihood; and it is often of great importance to have a child provided for during the day, as leaving them more at liberty for their work. This assistance can only be afforded then by means of a School, where food is given. Failing such a provision—in regard to the parent, the child is a hindrance in earning the small pittance which is in general the reward of female work; "and in regard to the child, though the parent may strive at some period to obtain for it a *schooling* in the usual way, yet the attendance would be irregular and only for a short time."

Dumfries contains a smaller proportion of Irish emigrants than most other towns, and in order to check further emigration the same rule has been adopted as prevails in the Ragged Schools of Edinburgh, viz.: the admission only of the children of persons who have been one year resident in the town. The rule is a wise and prudent one. But we should never forget, that one of the golden opportunities for Protestant activity on behalf of Roman Catholics, is furnished by that steady tide of Irish emigration which has flowed into Great Britain ever since the famine of 1846–47. The Ragged School system has thus brought the Gospel and the Bible to little children, who in their own country would now be either willing slaves to superstition, or have been exposed to the whip and the curse of a furious priesthood. One half of the children attending the Original Ragged Schools at Edinburgh, at least at first, have been Irish Romanists, and in our London Union Schools, some of the noblest trophies of the victories of grace have been found amongst this very class.

Even in the third year of its existence, the Dumfries and Maxwelltown Ragged School, as testified by a county police superintendent, had been the means of arresting the tide of vagrancy and crime. This Ragged School was opened in April, 1848. The result was a gradual and gratifying diminution of juvenile delinquents, as indicated in the table, by 40 commitments in 1847, lessened to 24 in 1848, and to 13 in 1849; and this diminution "altogether contemporaneously with the existence of the operations of the Society."

The putting out of young persons who had been at the Schools to domestic service, has largely followed a full training in education and industrial occupation. In the boys' case, this industry has been directed to the making of herring nets, sheep nets, and sacks; tearing hair, cultivating garden plots, etc. In the case of the girls, industrial habits have been cherished by occupation in sewing and knitting; and the Ladies' Report mentions "how much pleasure the girls have in getting a charge in the kitchen, and in the general work of cleansing," etc.

We see also the benefit of Scottish thrift, and of the national predilection for good oatmeal porridge and broth, (let not our Southern neighbours smile contemptuously!) in the small expense of the food of the inmates. The first estimate before us gives "the low rate of 7*d.* per week for each child, and with the cost of fuel, 7½*d.* per week!" This dietary consisted principally of "oatmeal porridge, broth, soup, and bread." Of course the returns now, with the greatly increased price of provisions, might be expected to be more expensive, and yet, from the Report of last year, it amounts only to a fraction of above 7½*d.* per week: so "startlingly small" is this sum, "especially when the price of provisions is considered," that the Committee first assure their friends that there is no "lurking mistake about the calculation," that it is not their desire to stint the children in regard to their food, and that the master has repeatedly assured them that a "sufficiency is given." We beg the conductors of our Southern Schools to attend to the foregoing statement, and then to say whether an experiment so successful, and so cheap, in Scotland, might not and ought not be tried in London.

We have only to add our conviction from a personal examination of the children of the Industrial School at Manchester, which has a similar dietary—and these *all* (*not* Scotch), but English and Irish—that the experiment is one which, if made, would be found of universal application. The friends of many of our Schools and Refuges require such an alleviation of pressure as is thus indicated. We are bound to say, however, that the above is a minimum of expense not attainable at the present rate of provisions, at least on this side of the border.

The benefits accruing from the Dumfries Schools are increasing every year. Extraordinary interest and liberality have been displayed on their behalf by the inhabitants generally, there being no less than 1,065 subscribers in all; and the ladies, by their getting up of Bazaars, and by incessant exertion, have largely contributed to this financial prosperity. Indeed, we do not believe that any town of the same size in the kingdom has displayed such unanimity and heartiness on behalf of the Ragged School and Industrial movement, as that of Dumfries. All honour we say to those who are still spared to carry on this blessed enterprize. And as for those who once toiled with them, but who now "rest from their labours," whilst "their works do follow them," let their memories be cherished, and their beneficent career animate to increased exertion. We observe with satisfaction in the Report a tribute of respect to the memory of a departed teacher, Henry Robertson, who for four years had charge of one of the schools, and to whose intellectual ability, aptness to teach, and genuine piety, past success has been mainly owing. We trust our excellent friends at Dumfries will continue their career of usefulness with unabated vigour, and we invoke on their behalf a rich effusion of that Spirit of life and light without whom all labour is vain.

We have not left ourselves space to do full justice, as we had intended, to the Dundee Industrial Schools Society. Its Sixth Report (for 1852) and its Eighth Report for last year are before us. Both indicate a vigorous mind and an earnest purpose, and both furnish us with statistics of great value. Under the date of 20th November, 1852, Mr. Mackay, Superintendent of Police, gives a return showing the number of juvenile offenders, boys of 14 and under, apprehended by the Dundee police during the preceding year, and the six preceding years. In the year 1846, (at the end of which year the Industrial School was established,) there were apprehended by the police 212 offenders, 120 of whom were accused of theft, and 92 accused of other offences; while during the year ending 20th November, 1852, only 61 persons of 14 years of age had been taken into custody, 50 of whom had been accused of theft, and 11 of other offences. "This return," says Mr. Mackay, "speaks for itself, and I think, shows a result more gratifying than six years ago the most sanguine advocate of Ragged Schools could have anticipated. *I am of opinion that such institutions have proved a more effectual check to crime than any experiment of modern times.*" Mr. Mackison, Governor of the Dundee prison, bears similar testimony. "Since the commencement," he says, "of this truly excellent seminary and home, juvenile delinquency has not kept pace with adult criminality. For the three years preceding its commencement the juvenile average stood at 82½ per cent. During the remaining three years nearly elapsed, it stands at 41½ per cent., being only half of what it was before the Industrial School was put in operation. These results I can attribute to nothing else than the influence of the Industrial School."

Well may the friends of Ragged Schools everywhere plead with those who are inaccessible to higher motives on the ground of economy, in language so happy and powerful as the following:—

"Some," says the Dundee Report, "may consider the expense of conducting the institution very great. Let such look for a moment at the balance sheet. What are seven or eight hundred compared with the sums expended in this country for convicting and punishing juveniles hardened in crime? Trace a criminal from his first imperfect essay at theft to his last appearance on the transgressor's stage—from that morning when he stole the coin, to that day when assembled thousands saw his stiff yet tremulous body hanging on the gallows tree—think ye that this man and his example have not rendered his country poorer by more than a few hundred pounds? If you remember further, that not one but many on the high road to crime have been arrested, softened, reformed by a Ragged School, you may well hail such institutions not only as praiseworthy, but as the cheapest means of emptying our jails."

Like others engaged in similar enterprizes of mercy, our Dundee friends have had their hearts grieved by cases, where boys, after every effort on the part of their teachers, have proved incorrigible, and have returned to their evil courses. These cases are found among the older boys. "In fact," says the Report for 1854, "as a general rule it is found that the system of Industrial Schools seldom fails of success when the training commences at a tender age: and that the reverse holds good when the pupil has entered the school at 12 or 14 years, and after having been seared and hardened by a long course of vagrancy and crime." Our observation and experience on the whole confirm the truth of this, although we have such strong faith in the power of Christian truth and kindness as not to regard any case too desperate for

reformation. And from what some of our Refuges, as for example that at Saltley, near Birmingham, have exhibited, we are bound to thank God and take courage even with regard to those who have been steeped in wickedness to the very lips. Still we admit that "the exception confirms the rule," that our true wisdom is to arrest with the hand of love the incipient transgressor, and thus train him up for virtue and for heaven.

Our friends at Dundee have had their difficulties increased last year by the high price of food, as well as by an increase of juvenile offenders, arising partly from an influx of strangers into the town. And yet the results are still most encouraging; and when they shall be able, through the cordial aid of the wealthy people of Dundee, to obtain ground for a model farm, and the gardening system, we have no doubt their success will be still greater. Neither for boys or girls thus trained is there any difficulty of obtaining employment, 15 boys and 9 girls having left the institution for situations during the year. And as to *crime*, how pleasing is the statement, that "notwithstanding that the population has increased 30 per cent., the number of juveniles brought before the police court is *less than half the number* in the first year of the schools; and in the prison the per-centage of juveniles, in comparison to adults, has declined from 10⅛ in 1844 to 5 per cent. in 1854!"

A noble contribution of £1000 by Mr. Duncan, the member for Dundee, aided by other sums raised by a Bazaar, in which the ladies as usual have displayed their usual zeal, is about to be expended for the erection of a building to be used as an Industrial School. We have no doubt that this will powerfully contribute to increased success, and we trust, that for an institution so thoroughly scriptural in its basis, and so patriotic in its designs, a long career of usefulness is reserved.

LEGAL RESTRAINTS ON PUBLIC WORSHIP.—No. II.

THE fears we expressed last month respecting the result of sending Lord Shaftesbury's Religious Worship Bill to a Select Committee of the House of Lords, have been fully realized. On that occasion we stated the question involved, and how the Act of 52nd Geo. III. rendered Ragged Schools illegal assemblages; it is not therefore needful here to repeat these points, but only to trace the progress of the Bill during the past month. We left it in the hands of the Select Committee, expressing an opinion that the subtractions and additions to which it would there be subjected would so disarrange its due proportions and distort its general features as no longer to be recognized as the protégé of the Earl of Shaftesbury. Here, however, we seem to have been mistaken, for instead of the Select Committee taking the Bill sent to them, and pruning it of whatever of evil they fancied it contained, and adding to it whatever of good they considered it lacked, they came to an opinion that *the* Bill should not be proceeded with, but that another Bill should be prepared and substituted for it. Acting out their own opinion they forthwith framed a new Bill, which was in due time introduced to the House by the Earl of Derby. On that occasion his lordship stated that the Bill he had brought up from the Select Committee, provided,

1st. That no penalties should be incurred by any religious worship conducted by the incumbent or licensed curate of a parish, or by any clerk in holy orders acting on their behalf.

2nd. That no penalties should, under any existing laws, be imposed for the

use of prayer in opening or closing of meetings held to promote any religious or charitable object.

3rd. That no penal clause should attach to any layman holding any meeting for religious purposes, provided he acts with the consent and concurrence of the clergyman of the district.*

4th. That if such layman failed in obtaining the clergyman's sanction, and could obtain the concurrence and permission of the bishop of the diocese, he should be equally sanctioned in that proceeding.

So far went the new Bill, and without at all touching the evil complained of and sought by the Earl of Shaftesbury to be removed from the statute book. Lord Derby in his speech approached the real question somewhat nearer, when he said—

"There were cases in which some individuals, desirous of holding family worship, and of admitting his poorer neighbours to it, might be restricted by the existing law; and he should be inclined to consent to some relaxation in such cases, though he could not frame any such clause."

The Earl of Shaftesbury replied to Lord Derby in a speech of great worth and importance, in fact the whole discussion is worthy of a permanent record, but we can only afford space for a few salient points.

The Earl of Shaftesbury having met several charges made by Lord Derby, proceeded to say—

"That after the discussion which had taken place, it was impossible that the law could remain obsolete in the large communities where it has hitherto been obsolete. If the Bill proposed by Lord Derby became law, it must be enforced, and why revive the old law or bring a new one into operation which must cause restrictions in religious worship. The principle involved in the question had gone deep into the heart of the country, and whether his own Bill was rejected or not, it was only for a time, for as sure as was the setting of the rising sun, would it be found that its principle would be asserted: and he only hoped it would be done without an agitation. The principle of his Bill was very simple, which was *that every man should have a perfect right to worship God when and how he pleased—to worship in his own house, with his neighbours in any number, and at any time; that this should not be a mere privilege, but a duty, unless it could be shown that public morality or public safety would be endangered by it.* If it could be shown that public morality or public safety was endangered, then the statute law might step in and stop the privilege. It had been said that his Bill, if passed, would endanger the parochial system, but he would show that so far from it being endangered it would be improved. He had brought in a Bill, which had come from the House of Commons, which gave ample relief to churchmen and dissenters on the point involved. This Bill was read a second time, and referred to a Select Committee, where it had been virtually thrown out by the casting vote of the Chairman, and who had brought in another Bill on the subject. That new Bill was, without exception, the most objectionable that ever was brought into that House. He objected to it on the ground that under the guise of the statute law it was an entirely new Ecclesiastical Discipline Bill. He did not say he objected to an Ecclesiastical Discipline Bill, but he did object to such a Bill under the guise of an amendment of the statute law, which gave great power to the bishops over the clergy and laity. Look at the first clause, which enacted that such worship may be performed under the authority of the incumbents, or licensed curates, or other licensed clerk in orders. But why *licensed* curates? Because they, more than others, were under the power of the bishops. Incumbents now claimed the right of putting such clergymen as they chose into their pulpits, and that the bishops asserted they could prohibit. In this bill a power was given by which the bishop could absolutely prevent that being done by the incumbents. So much for the clergy. Then as to the laity. The Act was not to apply to any persons residing in a house who performed acts of worship, having previously obtained the authority of the incumbent, or licensed curate of the parish, or the bishop. Here were the laity demanding the right to worship in their own dwellings, and that was the whole question; because, under

* Lord Derby anticipated an objection to this, and stated that "it might be said that this would be quite illusory; that a prejudiced, an idle, or an incompetent clergyman might refuse the assistance of the pious layman who should be willing to give it."

certain statutes, a man could go to the quarter sessions and register any place of Protestant worship, and it was only under the Registration Act of 1853, that it was necessary to register such place as a place of worship for Dissenters. But look at the restrictions proposed by this Bill. In the first place laymen must go as suppliants to the incumbent or bishop, and ask leave to have service in their house. Formerly laymen were under the statute law; now they were to be under the Church. You had to go to one of three parties for leave. Had either of them the power to refuse? By the bill they had full power to refuse such leave. No refusal could be given by the registrar-general or the quarter sessions, but here either of the parties indicated might refuse to grant leave to have religious worship performed. Suppose that leave was granted, there was full power to revoke the licence; but, thirdly, and that was the worst of all, any one of the three parties in question might impose conditions on the granting of the licence. A person might say that he wished to collect a few persons to read the Word of God and engage in worship, and conditions may be attached to the granting of the licence, such as that portions of the Liturgy should be read, or that the meeting should be only of a certain length, or the prayers be extempore, or any other condition; and, if the conditions were not agreed to, the licence might be refused. He never before saw an attempt like this to bring the whole of the laity under the clergy. It would not be submitted to. The people were warmly attached to the Church and its ordinances; but they would not submit to an enactment that no man was to have worship in his house, unless under the licence and at the inclination of the clergy. If there was a persistence in the stiffness of liturgical rules it would drive thousands out of the Church, and keep thousands from coming into it. He would now proceed to the second clause. It provided that enactments of the Bill should not be taken to apply to prayers offered up at the commencement or close of meetings for religious purposes. He wondered if there had ever been heard of such a statutory privilege as that. They were told that they should have the privilege of opening or closing with prayer meetings for religious objects. He protested against the permission. It might as well be said that he was to have permission to breathe the air. The Bill said that prayer might be offered up at the beginning or close of such meetings; certainly not in the middle of them. If prayers were offered up in the midst of such a meeting a penalty of £20 was incurred. Such a clause if acted out literally would put an end to the London City Mission, and terminate the Ragged School movement. It was hardly possible for the Bill to pass that house, and it would be still more difficult for it to pass the House of Commons. He had brought in his own Bill, believing it would do much for religious progress, and that it would do much for the extension of the Established Church. We are living in fearful and excited times—in times of great and growing unbelief. Look at the solemn warning given by the registrar-general, who told us that there were in this country five millions of persons wholly without instruction of any kind. Depend upon it those millions would never be invited to the Church by tightening the reins of the ecclesiastical system, for unless the Church was enabled to act as a Missionary Church, and, by the removal of every restriction upon her free actions, to compete with every denomination, his belief was that her existence as an Established Church would not be of long duration."

His Lordship closed his speech by moving that the Bill brought in by the Earl of Derby be read a second time that day three months.

The speech of Lord Brougham, following that of the Earl of Shaftesbury, produced a telling effect; for immediately upon its delivery the Earl of Derby rose and withdrew his bill.

Lord Brougham, referring to the Old Conventicle Act of Charles II., Lord Sidmouth's Act of 1812, and to the one of 1852, said that—

"It was asserted by some that these Acts were obsolete, those penalties could not be enforced, and the law was a dead letter. There is nothing more dangerous than keeping upon the statute-book these dead letters, these obsolete penalties, which we hope, but vainly hope, can never be enforced. They are not to be regarded even as dead reptiles, whose venom is henceforth innoxious—they are merely dormant and not dead, and are capable of being warmed into active life at any moment by the malicious passions of one, by the avarice of another, or by worse than either—the mistaken religious zeal of a third. Those who think that obsolete penalties are of no importance, and may be disregarded—I would remind them of the attempt made in the

reign of Elizabeth to force all men to attend the service of the Church by fining them; in six years afterwards the imposition of the fine was changed to forfeiture of goods and lands; in another six years, by the 36th of Elizabeth, for such forfeiture was substituted imprisonment or banishment, the abjuring of the realm by compulsion, with the penalties of capital felony to any person so banished returning, the only crime being conscientiously refusing to attend divine service in the parish church. Soon afterwards, in the early days of the Reformation, the penalty not being found sufficient to prevent the offence, and it being found difficult to enforce the capital penalty, a mitigated punishment was substituted, and men were disqualified from holding office, and from practising the medical profession or the law, if they refused to attend church. These penalties are obsolete! No such thing. Not many years ago I had to complain in this house of one of these penalties being warmed into poisonous life by the malice of some or by the blunders of others. In that case six or seven poor men were committed to the common gaol for eleven or twelve weeks, because, being prosecuted for poaching, and the magistrate who laid the information not being able to obtain a conviction upon that charge, this obsolete law was brought to bear against them. There being no sufficient evidence of the poaching, the men were asked, 'Were you at church last Sunday?' 'No,' was the reply. 'Or the Sunday before?' 'No.' 'Or the two or three Sundays before?'—(the magistrate, if he had known the law better, might have asked, When were you at your parish church? for if they had attended any other church, even though it were a better one, they would still have been liable to the Elizabeth shilling, as it was called)—the answer being still, 'No,' the men were each of them convicted of the Elizabeth shilling, and were imprisoned for ten or twelve weeks for the penalty and the costs. This was a specimen of how these obsolete penalties might be enforced. It was true that this and other similar Acts were removed from the statute-book in 1848 by Lord Lyndhurst's Act; but the penalty to prevent more than twenty persons meeting for religious worship in any private house, or other unlicensed building, still remained."

A week after Lord Derby withdrew his Bill, an important and influential meeting was held in Freemasons' Hall, to strengthen Lord Shaftesbury's efforts. The meeting was numerously attended, and towards its close a petition was adopted for presentation to the House of Lords, of which the following is a copy:—

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble petition of the undersigned, on behalf of himself and all others assembled, at a public meeting, held at Freemasons' Hall, this 12th day of July, 1855:

"Showeth—That a bill is now pending in your right honourable house, intituled, 'An Act for Securing the Liberty of Religious Worship.'

"That your petitioners claim the right to worship God according to their own conscience, within the precincts of their own dwellings, or in public, as the fundamental principle of all civil and religious liberty, guaranteed by the British constitution.

"That your petitioners consider that the penalties originally imposed by statute against religious assemblies, on political grounds, are no longer to be justified, and since they are now used against loyal and well affected subjects to repress meetings for public worship, and retard the progress of religion, they ought to be repealed.

"Your petitioners urge, that public assemblies for religious worship are, from the very character and object of their meeting, secure from the suspicion of disaffection or disturbance, and that it would be a strange anomaly in British law, if whilst meetings for all political objects are free and uncontrolled, assemblies for religious purposes should be alone prohibited.

"That your petitioners urge the fact, that the present habits of society treat those prohibitory laws as obsolete, and not only are there systematised associations—such as the London City Mission, Country Towns Mission—for the very purpose of promoting religious assemblies, but meetings for public worship are conducted by every class of nonconformists, in unregistered houses, and school-rooms, and the clergy of the Church of England, in their cottage lectures, Bible classes, and by means of their Scripture readers, continually hold unregistered meetings for worship, whilst the laity, as well noblemen as gentlemen, are in the habit of promoting or joining in assemblies in their own and their neighbours' houses, all of which are by those laws prohibited,

"That whilst it is obviously impossible in such a state of things that the law should be generally enforced, it is yet used very extensively by persons of intolerant views to prevent or to suppress religious assemblies, and hinder the work of the Gospel.

"That your petitioners approve of the registration of regular places of worship in which baptisms, marriages, and burials take place, as a means of securing a safe record of these transactions, so essential to the titles of property; but they consider it a scandal to a Christian nation to have upon its statute book laws prohibiting religious worship, or inflicting penalties upon its subjects assembling for the purposes of prayer.

"Your petitioners do not consider the Bill for securing liberty of religious worship to interfere in the slightest degree with the question, how far religious worship may be directed by a layman, or ought to be conducted by a minister of religion, but they would deprecate in the strongest terms any statutory enactment which should attempt to affix a civil penalty in order to enforce the ecclesiastical rule which any church or community of Christians may lay down upon this subject.

"Your petitioners, therefore, humbly pray your lordships will be pleased to pass into law the said Bill for securing the liberty of religious worship.

"And your petitioners will ever pray, etc."

Within four days of the presentation of this petition the Earl of Shaftesbury brought forward his Bill again, having revised it in some points, which rendered it less objectionable to the Bench of Bishops, but without infringing upon the principle or main object of that Bill. The Bill was recommitted to the Select Committee, and Lord Shaftesbury with the Archbishop of Canterbury were appointed members of that Committee.

A copy of the Bill, as amended by the Select Committee, approved by the House of Lords, and now sent back to the House of Commons for confirmation, has been kindly sent us by the Earl of Shaftesbury, and is as follows:—

A BILL (as Amended on Re-commitment), intituled *An Act for securing the Liberty of Religious Worship.*

"WHEREAS it is expedient that the Laws affecting Assemblies for Religious Worship should be amended: And whereas by an Act passed in the First Year of King William and Queen Mary, intituled "An Act for exempting Their Majesties' Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws," it is enacted that no Congregation or Assembly for Religious Worship shall be permitted or allowed until the Place of such Meeting shall be certified and registered or recorded as described in such Act: And whereas by an Act passed in the Fifty-second Year of King George the Third, Chapter One hundred and fifty-five, intituled "An Act to repeal certain Acts, and to amend other Acts relating to Religious Worship and Assemblies, and Persons teaching or preaching therein," it is enacted that no Congregation or Assembly for Religious Worship of Protestants (at which there shall be present more than Twenty Persons, besides the immediate Family and Servants of the Person in whose House or upon whose Premises such Meeting, Congregation, or Assembly shall be had,) shall be permitted or allowed unless the Place of such Meeting is certified as described in such Act, and that every Person who shall knowingly permit or suffer any such Congregation or Assembly as aforesaid to meet in any Place occupied by him, until the same shall have been so certified, shall forfeit for every Time any such Congregation or Assembly shall meet a Sum not exceeding Twenty Pounds nor less than Twenty Shillings, at the Discretion of the Justices who shall convict for such Offence: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

No Prosecution to be maintainable for assembling for Religious Worship in a Place of Meeting not certified.

I. From and after the passing of this Act, nothing contained in the above-mentioned Acts, or in an Act passed in the Fifteenth and Sixteenth Years of the Reign of Her Majesty, Chapter Thirty-six, shall apply to the Congregations or Assemblies herein-after mentioned, or any of them; that is to say,

(1.) To any Congregation or Assembly for Religious Worship held in any Parish or any Ecclesiastical District, and conducted by the Incumbent, or in case the Incumbent is not resident, by the Curate of such Parish or District, or by any Person authorized by them respectively:

(2.) To any Congregation or Assembly for Religious Worship meeting in a private Dwelling House, or on the Premises belonging thereto:

(3.) To any Congregation or Assembly for Religious Worship meeting occasionally in any Building not usually appropriated to Purposes of Religious Worship:

And no Person permitting any such Congregation to meet as herein mentioned in any Place occupied by him shall be liable to any Penalty for so doing.

Construction of certain Parts of 2 *&* 3 *W.* 4. *c.* 115. *and* 9 *&* 10 *Vict. c.* 59. *as to Places of Worship of Roman Catholics and Jews.*

II. So much of an Act passed in the Second and Third Years of King William the Fourth, Chapter One hundred and fifteen, as enacts that Her Majesty's Subjects professing the Roman Catholic Religion, in respect to their Places for Religious Worship, shall be subject to the same Laws as the Protestant Dissenters are subjected to, and so much of an Act passed in the Ninth and Tenth Years of Her present Majesty, Chapter Fifty-nine, as enacts that Her Majesty's Subjects professing the Jewish Religion, in respect to their Places for Religious Worship, shall be subject to the same Laws as Protestant Dissenters are subject to, shall be respectively read as applicable to the Laws to which Protestant Dissenters in England are subject for the Time being after the passing of this Act.

There is now a good prospect of the measure being passed this session, late as it is.

PUBLIC NURSERIES FOR THE POOR.

About ten years ago, a French gentleman, visiting a poor district in the city of Paris, came to the dirty yard of a washerwoman, who stood at the door of her hovel with a new-born babe in her arms, and another infant of eighteen months old held by the hand. "And where is your oldest?" he asked; for he knew the woman. "In the Infant School, sir; Infant Schools are great blessings to poor mothers," she answered. "And what do you do with these little ones when you go out to work?" he further inquired. "I give them in charge of a neighbour who takes care of children, and I pay her fourteen sous a day, sir." The gentleman then visited the neighbour, and found six or seven little children playing on the floor of her miserable room, whose mothers had gone away to work. It was this which first gave to the French gentleman the thought of a public nursery, where the babies of the poor could be carried and cared for, while their mothers were absent on their daily tasks. And soon a "*crèche*"—a public nursery, was formed through the efforts of some benevolent ladies. Let us look into it.

It has three large, airy halls, with a kitchen, clothes-room, and wash-room. The first room contains twelve little beds; the second, sixteen; and the third, for the very youngest, eighteen cradles. Children under two years of age are received from early morning until eight or nine at night. As soon as a baby is brought in, its clothes are taken off, marked with numbers, and put aside in the clothes-room; it is then nicely washed, and dressed in the nursery dress, which it wears until it goes home, when the nursery clothes are put off and hung on a nail behind its cradle. One nurse is employed for every five or six children. Among the rules, we find that every child is to be washed twice a day. Every child to have its own towel, washbowl, and spoon. No sugar-plums, no cake allowed. The children to be fed in regular order, and no child to be forgotten.

Whenever mothers wish to see or nurse their children, during the day,

they are encouraged to do so; and at night they are obliged to carry them home. On Sundays and holidays the *crèches* are closed; because they are not meant to do away with family care and training, but only to afford comfort and protection to the little ones during the absence of motherly oversight. And when we contrast the clean, wholesome, light, airy, pleasant *crèche*, with the dirty, low, wretched homes whence the children come, no wonder that public nurseries have found great favour with those who love to help the poor. Four hundred have been established in France. In Austria, they are called by the very odd name, *Säuglings-Bewahr-Anstalten*, or "Institutions for the care of nurslings."

Let us hope that many of these dear babies, as they grow up, will learn to love Jesus, who when on earth took notice of little infants, and said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

THE STEPPERS, LISSON STREET REFUGE.

THE trite maxim of political economy which indicates that division of labour contributes both to expertness and celerity, may with propriety be extended to the industrial operations of Refuges. Hence refuges will not assume their right position, until each directs its *special* attention to some one manufacture. Another advantage will be that one Refuge will be enabled by a species of barter to exchange its products for those of other Refuges, and thus render that mutual aid which is so desirable. Nor is this all; for the public will practically learn what can be accomplished by the outcasts of our country when their energies are rightly directed; and the great problem will be partially solved, to what extent can Refuges be made self-supporting?

These remarks, applicable as they are to every institution for the separation and reform of the elder children of Ragged Schools, are peculiarly appropriate to female Refuges. To train for domestic service, should doubtless be the one great aim of the directors of such institutions; for whilst the candidates for female trades considerably exceed the requirements of society, good servants—faithful and ready—are the scarcest article in the labour market. It must not, however, be forgotten, that if the girls admitted into Refuges are fit objects for the charity, two years at least must elapse before the rebellious spirit will have been effectually tamed, and habits of cleanliness and order developed in those who, from street education, had acquired those roving propensities which are common to the class. The efforts, then, of every well conducted female Refuge, is to arouse that true independent spirit which responds to the favourite maxim of the Duke of Wellington, "If you would have a thing done well, do it yourself." Happily, the possibility of eliminating truly honourable feelings like these, does not remain to be tested. The female Refuges of London have concurred with the Ragged Schools in proving, that in the forlorn inmates there received, there is a staple which only needs kindness and discipline to change into faithful and industrious servants. The spectacle witnessed in St. Martin's Hall on the 13th of February last, when 105 girls received prizes who had retained their situations for twelvemonths and upwards, to the satisfaction of their employers, satisfied the incredulous that in not a few ragged girls, pests as they now are to society, there is that which only requires Christian culture to fit them for positions of usefulness and respectability.

Necessarily, however, a work of time as the preliminary education and oversight must be, the expense of conducting efficient female Refuges is very great; and hence there are few whose numbers are not below what the premises would accommodate, and that solely through the deficiency of funds. It therefore becomes of vast importance, to devise means whereby the inmates shall be enabled to contribute towards their own maintenance

during the period they are separated from their families, or from the still more corrupting influences of a street life. For boys remunerating labour can be more readily found; but as female trades are overstocked, and girls working at them too frequently earn only one farthing per hour, if their work were at all trenched on, social evils already great would become almost irremediable.

Considerations like these first led to that branch of industry for which the Lisson Street Refuge is distinguished—namely, "Stepping,"—which includes both the ideas we have endeavoured to enforce, that is, domestic work, and a slight contribution towards the cost of maintenance. The occupation is thus described in the Report issued by the Refuge:—

"The poor stepper goes forth at seven in the morning from the Refuge in her straw bonnet and check apron, dark blue duffle jacket, and a linen petticoat of the same colour, carrying her bucket and brush, her scouring cloth and stone, to clean the steps of those who are kind enough to employ her. She begs not for charity, but for work;

'Intent to gain, by no unworthy spoil,
An honest penny by her hardy toil.'

The steppers work in pairs, and thus protect and assist each other."

Since the institution of this branch of labour in April, 1852, twenty-eight girls have been employed as Steppers. Of these, 7 have entered domestic service; 7 physically unfit for household work have been transferred into the Narple Cotton Factory, under adequate oversight; and 10 are still engaged in this homely work. The girls now employed are of the average age of twelve years. Five of their number were transferred from Ragged Schools to the Refuge. Their social position and prospect is sufficiently indicated by the fact, that of the 10 girls now employed as "Steppers," 4 are fatherless, 2 motherless, and 1 is an orphan, and the mothers of 2 more are confined in a Lunatic Asylum. Indeed, this Refuge, like all its sister institutions, might be truly styled "an Orphans' Home;" and as such there is implied no slight clue to their destinies, unless they are rescued from the impending moral danger by the firm grasp of Christian charity.

A few cases will convey some notion of the homes and personal history of the poor girls now being inducted into the rudimental truth, "In all labour there is profit:"—

M. A. G., aged ten, was turned out of doors by a cruel step-mother. Not knowing what to do to obtain bread, she committed a petty theft. For this she was committed to Wandsworth gaol, from whence, at the expiration of her sentence, she was, on the recommendation of the chaplain, transferred to this Refuge.—H. P. is aged 12. Her mother has been some time in a Lunatic Asylum. Her father, who is very poor but industrious, has four children to maintain. Before she was received into the Refuge, she obtained a small situation, from which she was discharged for petty theft.—E. M., aged 14, has no father:—what makes her case more pitiable, her mother is in a Lunatic Asylum. Having no relative to assist her, the wife of a chimney-sweep commiserated her misfortunes, and took her home. A place was obtained for her by this good Samaritan, but, as it was far above her strength, she was unable to keep it long. Homeless again, she became an inmate of the Refuge.—A. B., aged 11, has neither father nor home. Her mother is a worthless woman, who cares alone for drink. She, with her two children, begged all day and got drunk all night. As the mother's propensity for drink absorbed the money which might have paid for lodging, they usually slept at night in the cellars of half-finished houses.—M. G., aged 11, is an orphan. She and an elder sister, who treated her very cruelly, ostensibly supported themselves by selling violets, but really by mendicancy. She was found asleep on the door-step of a shop in Oxford Street at 10 o'clock one night, by a true friend who took her to the Refuge. Remaining there a few days, she found the restraint too great, and contrived to escape. She returned to the woman with whom she and her sister had lodged; but the friend who rescued her, not daunted by her waywardness, went after her, and persuaded her to return to the Refuge. She soon became reconciled to her position; forgot the pleasure incident to

a roving life; and her bright healthy countenance speedily denoted that the change in her disposition was real. Having earned a holiday by good conduct—which is usually rewarded by the permission to visit friends—the question occurred, can M. G. be trusted to leave the Refuge? Guessing the reason for the disinclination manifested by the matron, she became more urgent for the holiday, saying, "You may trust me, I am sure to come back, for I am too happy here not to do so." As there is no mode of winning confidence like that of showing it, her request was granted; when, as might have been anticipated, she returned punctually at the proper hour. This poor orphan, perceiving the many evils involved in her former life, is now not only grateful and obedient, but industrious amongst the most industrious.

During the three years Stepping has been introduced into this Refuge, the joint earnings have amounted to £27. 4*s.* 8*d.* As the charge for washing and hearth-stoning steps is only one penny, it will thus appear that the Steppers have cleaned 6,536 steps; being an average of 2,178 per year, or of 41 weekly. It is an encouraging sign, as indicating the soundness and durability of the plan, that the more it is known, the better is it appreciated by the public. Thus, in the first year of the experiment 1,274 steps were cleaned, being an average of only 24 weekly. But during 1854, the third year of its operation, 4,042 steps were cleaned, or an average of 77 weekly.

In the pursuit of their healthy occupation, the steppers leave the Refuge, summer and winter, amid snow or rain, at seven o'clock in the morning, and return at ten; not unfrequently walking three miles before they return to their well-earned breakfast. Sent out like the disciples, two and two, it is a cheerful sight to see them as they return from their labour. Their cheeks are suffused with that ruddy bloom, which the early riser and hardy worker can alone know. The forehead cleared, shows that the blood has been well oxygenized; and the eye beams with electric light; and the whole aspect shows that vigorous exercise and health are near kinsmen. It is pleasing to add that the moral aspect does not belie the physical, but indicates the beneficial influence of this work. No voices so cheerfully join in the favourite lines of Mr. Joseph Payne, "A rolling stone," set by the matron to an old Scotch air; and few are more obedient and affectionate. As they trooped in to breakfast, we could not but contrast their past histories with their present lot; and feel that, whatever the cost and solicitude, the Committee had been amply repaid by the temporal rescue, and the possible salvation of these poor outcasts.

By a rule of the Committee, as a means of encouraging habits of diligence, the Steppers are entitled to receive half their earnings. This moiety is banked for their benefit. When their share was first received, they were much elated to possess this, the first money they could by honest industry call their own. In solemn conclave the mode of expenditure was dicussed, when they unanimously decided to purchase Reference Bibles for their own use. They now expend their moiety in the purchase of wearing apparel, and thus partially relieve the Committee of a heavy item of expense. A still more gratifying result of their moral training was recently manifested. Having heard that the number of inmates would be reduced through the paucity of funds, they gratefully intimated that they wished for the future to receive only one-third of their earnings, and to give the remaining two-thirds to the funds. Than this incident, nothing can so clearly evince that the moral sense has been effectually cultivated; and too much cannot be anticipated from the after-lives of girls, who have acquired that lesson of true independence, which intimates, that the helped should feel it a privilege to help.

Such is a faint daguerreotype of the "Steppers" of Lisson Street. Rescued from haunts of vice, and its coeval misery, they have not only been told, but shown how to "provide things honestly in the sight of all men." Thus have they supplied another proof to the mass of evidence accumulating in all directions, that Christian forethought, unchecked, is equal to cope with all the social evils of the age. All the follower of Christ need say to the world-

ling is this:—Stand out of the way! "wot ye not I must be about my Father's business?"

But even more than this, with the habit of industry induced, the still greater wants of the soul are not unheeded. In an age like this of surpassing earnestness, it is sad to see many a philanthropist contending with social evils in such a manner as implies that he thinks that work for the world and Christianity to be not only distinct, but opposed. Better taught, he would see, that he who would either work well here, or build for eternity, must labour with the idea of God ever uppermost. In this Refuge this truth is not only apprehended, but made the basis of its varied operations. Thus, by the Bible lesson, the holy psalmody, and the daily approach to the family altar, these poor rescued children are taught to see that not morality, or a still colder sense of duty, dictated the attempt at their moral elevation, but that they were rescued from lives of sin and degradation, because men really believed that there is a God. Thus are these orphan mendicants and thieves learning to fill their appointed place so fitly in this world, that, however obscure their lot, it may be the better for their existence: whilst faith eagerly points to that Everlasting Refuge far away, of which those that spanned Palestine in the happy days of old were but faint types.

ABERDEEN RAGGED KIRK.

At the last Anniversary Meeting of the members and friends of the Aberdeen Ragged Kirk Mission, the president stated, that although above 100 deaths had occurred from cholera last year in the east end of the city, where the Mission operates not a single death had occurred among any of their members. Two cases of attack only had happened, and these had been speedily relieved by the application of a remedy, kindly sent by the Dowager Lady Grey, and consisting chiefly of essence of camphor and spirits of wine. He ascribed the exemption of the members of the Mission from the fatal disease to the use of sanitary means, but more especially to their abstinence from intoxicating drink. During the prevalence of this pestilence, they had helped each other to clean their houses, practise wholesome ablution, and to keep their minds engaged, when the labours of the day were over, by holding meetings for social and moral improvement in the chapel and school of the Missions. The Chairman farther stated, that since the Mission had been instituted in 1848, they had increased from a handful of people assembled in a small room of a miserable house in a wretched locality, to having a chapel for Sunday services, which was now so well attended that they had been obliged to set about building a larger one; lecture rooms for scientific and other lectures, every Tuesday and Friday evenings; two day and evening schools, where 230 children were taught the elements of education, at a fee of 1*d.* a week; a penny bank, which had saved up from 4,500 depositors £1,250, and repaid the deposits every six months; a Temperance Society, which had enrolled about 500 members last year; a Bible and Tract Society, the members of which, by subscriptions of a halfpenny and a penny per week, had purchased 450 Bibles and 40,000 Tracts and Magazines. They had Sunday Schools with 280 children, a library, and newspapers for the people of the district, and a Band of Hope for the young. In consequence of the gradual and great operation of all this moral machinery, the social condition of the people had been so much improved, that the local authorities had cheerfully testified to the happy change. The Queen had taken a special interest in the Mission, every year receiving reports of its progress; and her Majesty had expressed her desire to encourage it as a model institution by giving £20 to the first little chapel, £25 to the penny school, and £50 to the extension fund. The secret of their success, he said, lay in one word —self-reliance; their constant aim being to teach the people how to help themselves.

The Children's Gallery.

EMIGRANTS FROM RAGGED SCHOOLS.

It is one of the glories of England, that in every philanthropic cause, so many young persons are found who take delight in doing what they can towards ameliorating the sad condition in which so many thousands of their fellow-creatures are. By the united labours of even little folks, great things have been, and are done for the heathen abroad, as well as the necessitous at home; and among the numerous institutions that participate in the benefits of their praiseworthy labours and generosity, are included Ragged Schools. A great debt of gratitude is due to them, and we would present to them our warmest thanks in behalf of the recipients of their benefactions, reminding them, that "*It is more blessed to give than to receive.*"

We do not need, and therefore do not ask, for money to buy a ship to take our emigrants to America; but we do require contributions to enable us occasionally to pay for the passage, provide outfits, etc., so that such as have been raised from their degraded condition as convicted criminals, and have by the force of religious training in Bible knowledge,and habits of honest industry, become reformed, may emigrate to a land where there is plenty of labour, and not sufficient to do it.

It is but recently we were favoured with invitations to attend two interesting meetings, held, one at Broad Street, St. Giles', and the other at Grotto Passage School Rooms. The meeting was convened to take farewell of twelve youths, who had been so far benefited by the School Refuge and industrial operations carried on in these two institutions, and who had so well conducted themselves as to have, in the case of ten, free passages granted by the Ragged School Union; and in the case of the other two, the same had been done for them by individual friends.

On each occasion, it was a very interesting scene. The tables were spread with plain but wholesome provisions; the walls decorated very tastefully, to add to the gala-like appearance of the occasion. The Teachers, Committee, and friends of the School; representatives from the Ragged School Union; the fortunate lads, surrounded by schoolfellows, and a few relatives, composed the assembly. Devout and fervent prayers were offered on behalf of those about to go away; appropriate instructive addresses were given; and hymns suited to the occasion were sung by the merry group.

We doubt not many of our young friends would have liked to have been there, and to have seen and heard for themselves. We feel assured they would, and therefore we resolve to tell them something of what passed. The first thing to be done was to discuss the tea, coffee, cake, and bread and butter; this completed, the tables were cleared and seats re-arranged. One of the Committee was called to the chair, who most affectionately addressed the lads; and having done so, called upon several gentlemen to follow his example.

The Secretary of the Union gave the lads good advice as to how they should conduct themselves whilst on board ship; to bear in mind that the character they got on the voyage from the captain and passengers, would be of more real service to them than any written characters they might carry in their pockets. He admonished them to make themselves useful in various little things to the captain, the mate, passengers, and all on board; also to be civil and obliging to every one, and by no means to forget their Bible, their religion, and their God; nor to forget those they would soon leave behind; to write down every day something of what they saw and did, and even thought, so as to be able to send back a full and accurate account of their journey when they reached their destination. And that when they reached Canada, to be careful to remember the Sabbath, and to attend the house of God.

Another kind friend also addressed them, selecting as the ground of his admonitions the word FAREWELL, which in large letters ornamented the wall behind the chairman—calling the attention of the lads about to emigrate to the word; and having commented upon its import, and common usages, he took each letter as suggestive of an appropriate admonition, which they would do well to remember and to practise. He therefore entreated them in all their future course to

F ear God. To
A sk his direction and blessing in all things, and under all circumstances. To
R ead prayerfully and attentively God's holy Word. To
E stimate well all their future ways. To
W atch the workings of their own hearts. To
E ndeavour to remember the instruction they had received on that and former occasions. To
L ive constantly as in the sight of God. To
L ove the Saviour, and live for eternity.

He concluded his address by wishing them good bye! which farewell salutation he explained to be a contraction of the good old Christian parting salutation, namely, "God be with you," and said that he hoped God would be with them—to protect them—to direct all their future steps—to prosper their efforts—to save them from sin—and to finally redeem and sanctify them.

Several gentlemen having also said to them many very excellent things, the master, at the desire of the chairman, closed by calling their attention to the construction of a ship suggestive of good and valuable lessons, which they would do well to ponder during their voyage. Of these we give the following brief sketch, with the application:—The masts were high but upright, and upright because they were kept so by the ropes that stayed them. This suggested that they should be upright, and in order to be so, seek the aid of Bible truths, Christian principles, and the grace of God. The most valuable thing in a ship was the cargo, and the sailors took great care of the ship for the sake of the cargo, that they might bring it safe to the place of its destination. This suggested the fact, that each of them had a soul within their bodies, that soul was a precious cargo, and in order to take proper care of it, it would be needful for them to take great care of their bodies, lest they, by dashing against the rocks of intemperance, vice, and sin, should destroy their bodies, and lose their souls. Sails were necessary to propel the ship, and they must be so changed and shifted as to catch the breeze that the vessel may go onward. This was suggestive of the importance of each one of them showing themselves ready and willing to do any kind of work, or render any kind of service, lawful and right, so as to get on in the world. He next directed their attention to the rudder, the means of directing the course of the ship, small, but of great value if properly used. From this he suggested the propriety of their keeping a watch over their tongues, which, though the smallest member of the body, often determined its destiny. And, lastly, the attention of the lads was directed to the colours, and admonished thereby to be careful to show their colours, as such as had received religious instruction, and never to be ashamed of them.

We now thought the proceedings ended, and the chairman was about to dismiss the Meeting, when two of the elder lads stepped forward, and placing two handsomely bound volumes in his hand, begged him as a favour to present the same to the master of the Refuge, as a token of their esteem, and a grateful remembrance of those who had been greatly benefited by their instructions. These volumes they had, unknown to the master, purchased by contribution from their scanty savings, and they desired his acceptance of them, not so much on account of their real value, as the fact, that they were all they could give in token of their love and esteem to him for his uniform kindness. Their request was complied with, and the master with pleasure bore off a prize which will be dear to him so long as he lives.

Here the friends and teachers parted with them, but we were favoured to meet them, when they arrived in Liverpool on Monday evening, 11th June. No set of boys ever arrived, under such circumstances, in a more comfortable condition, and were better behaved. Boxes, bedding, and provisions, were speedily placed in a huge cart, and quickly conveyed to Seacomb Slip, where two boats were hired, and away we pulled to the vessel, which was lying out in the river. We boarded, and having hauled the luggage on board, left these well-conducted lads to rest in their berths, purposing in our own minds to pay them a visit the next day. We did so, and were delighted to find ten on deck in excellent trim, having placed their best clothes carefully away, and attired themselves in clothes suited for the voyage. We inquired for the other two, and found that they were taking their watch below to guard their luggage and provisions; an arrangement entered into among themselves. They had resolved to unite together as brethren, and all be in the same mess. They took delight in showing us the rations, and wishing us to taste the ship biscuit. The vessel having occasion to lay in the river for two or three days beyond what was anticipated, we paid them a daily visit, and were about to repeat it the fourth time, and thought we had got along side of the "John Nesmith," but it was another—the ship containing the objects of our interest had weighed anchor, and was riding over the billows far beyond the reach of our vision. We commended them, in the exercise of faith and prayer, to Him, of whom it was said, that even "the winds and the sea obey him."

Since the boys referred to above left, four more have been approved by the Committee of the Ragged School Union, and

have embarked on board the ship "St. Patrick" at Liverpool for Canada. These were received from the Refuge in Belvedere Crescent. The following points will indicate their destitution on admission to that institution:—

1. Father drowned at sea three years since. Mother dead four years. Being without employment in Kent, tramped to London; tried to go to sea, but failed. No friends; became a beggar; was such when admitted to the Refuge.

2. Father dead sixteen years. Mother a vagrant; nothing more known of her. Was an errand-boy, but bad company led him astray; lost his character; could get no employment. Begged for bread; was so reduced as to eat refuse and horse-flesh. Taken by police for begging, and sent to prison for seven days. Has been seventeen months in the Refuge, where he has proved a very useful lad.

3. Father a cadger; when last seen was ill of consumption, but all trace of him is now lost. Mother died seven years ago. Did work in a dust-yard. For throwing stones was sent to prison for a month. Begged for a living till received into the Refuge.

4. Parents both dead. Father died when he was an infant. Associated with bad boys; became a cadger and pick-pocket. Several times in prison. Saw his evil. Was received into the Refuge, where he has proved himself diligent, honest, and well-behaved.

The fund for emigration purposes is, by sending off these four youths, exhausted. It is sincerely hoped our friends will bear this in mind, and render us their assistance to recruit it, that other lads as needy and as deserving may have a fair opportunity offered them of becoming useful and respectable members of society. For attaining such an object, the colonies afford greater facilities when the training in our London Refuges is complete. Donations will be thankfully received for the Emigration Fund by Mr. Gent, Exeter Hall.

Correspondence.

CHILDREN'S TREATS.

To the Editor of the Ragged School Union Magazine.

July 23rd, 1855.

SIR,—The experience of the good effects produced on many of the Ragged Schools by treats given to the children in the summer season, induces me to ask your aid in an endeavour to render the practice more general. It tends, I am sure, very much to the easy discipline of the schools, and to the refinement of the children themselves. A day's sport at the Crystal Palace, or in places like Greenwich Park, is much looked forward to, and is not readily forgotten.

I trust that many of your readers will join in the proposed movement.

Your obedient servant,

SHAFTESBURY.

[The Earl of Shaftesbury has very kindly given £20 towards carrying out his own generous wishes. This sum paid the railway fares, refreshment charges, and admission to the Crystal Palace, on July 16th, of 230 children and 25 teachers, from the neighbourhood of Spitalfields; and also paid the steamboat and refreshment expenses of 300 children and 25 teachers, from Bethnal Green, to Greenwich Park, on July 31st. The Editor will be happy to carry out still further his Lordship's desires, by receiving any sums for this special purpose; the same shall be acknowledged in this periodical, and expended with his Lordship's concurrence.

Through the kind permission of J. H. Pepper, Esq., and other directors of the Polytechnic, 200 children and 20 teachers, from Ragged Schools in the west of London, were admitted, without charge, to that Institution, on the 13th of July; and a further number of 200 scholars and 30 teachers, on the 20th of July. Holidays, similar to the above, blending instruction with amusement and recreation, give the teachers an increasing influence over their scholars—an influence which, wisely and well directed, will be the means of securing, not only a more regular, but a more punctual attendance at school throughout the year. Such treats, to say nothing of

the physical benefits, tend to fix the affections of the children upon their teachers and to bind them to their schools; and teachers so circumstanced possess almost unlimited control over their scholars. When such a power is used for promoting man's present, but especially his eternal welfare, who is there that would not only wish God's speed to every step taken, but give his help toward the realization of so good, so desirable an object.—ED.]

ILLUSTRATIVE TEACHING.

DEAR MR. EDITOR,—

At the last Delegates' Meeting it seemed to be the opinion of all that the teaching imparted at our Schools should be made as interesting or "stunning" as possible. To effect this it was said that there should be definite study and preparation on the part of the teacher, but the want of suitable works on the subject was felt to be a considerable drawback. Might you not, through your Magazine, render us great assistance in this particular?

A very interesting address, on illustrative teaching, was lately given by the Rev. Canon Champneys. He remarked, that if we were careful observers in walking the streets day by day, we might soon make our daily life "an illustrated family Bible." The following is the result of an attempt to carry out his hints. Many of the illustrations may be crude, but they may perhaps render some small assistance to those who are novices in Ragged School teaching. Of course a good deal will depend upon the way in which the similes are handled—there is only room for the bare heads here, but (as a lady remarked) the children must have the *tales*.

ILLUSTRATIONS.

Profession.—The clothes or *livery* which we wear.

Hypocrisy.—A servant dressed up in his master's clothes. His gait, conversation, etc., would, however, be likely to betray his real character.

Inconsistency between profession and practice.—A shoe-black with his own shoes very ragged and dirty.

The Bible.—A light to prevent us falling into the bottomless pit, like the gas lights or torches placed in the road at night when sewers, etc., are being repaired.

Divine discipline.—Stony paths, disagreeable to the feet at first, but their benefit is felt when the rain has made softer places unfit for travelling.

Minds of children.—Some minds are like some fire-places, where large coals burn to clinkers. The fuel must be broken up small.

Human labour and Divine influence.—The blacksmith must work, but unless he had the fire he would work in vain.

Riches often a hindrance to piety.—The overladen omnibus broken down.

Holiness is a natural consequence of love to Christ.—When the weather is not merely bright, but really warm, people feel constrained to leave off their winter clothes, and dress according to the season. So the Christian throws off the "cloak of maliciousness," and is clad in the white garments of righteousness.

When religion is possessed, we must not try to disguise it.—An Englishman, writing from the Crimea, said, that when he and his fellow-soldiers were fighting with their great coats on, the Russians thought they were Turks, and made a desperate attack; but they ran away when the English threw open their outer garments, and showed the *scarlet* underneath.

"*Take heed what ye hear.*"—Many dangerous teachers are specious in their external manner, like a sunshiny day with a cold north-east wind.

Order versus *disorder—advantage of living according to one's station.*—London bridge since the arrangement with respect to the walking and trotting horses.

Idleness.—"Satan finds some mischief, etc." An idle boy writes on his mind, "This house to let;" the devil sees the notice and becomes the tenant.—(See Luke xi. 24—26).

Hardness of heart.—Warnings are at last unheard. Deaf man run over.

Necessity of right doctrines.—Rafters; without them the ceiling would fall in.

Harmony of working between teachers and scholars.—The two sawyers, band of music, rowers, etc.

False peace.—It disappears in the light of the Gospel, as the figures from a magic lantern die away when daylight is admitted into the room.

Some books are beyond the comprehension of children.—A pony was trying to drink at a horse-trough, but could not reach the water. The Bible, on the contrary, is like a wayside stream where all can drink.

Folly of selfishness.—Drove of oxen jostling against each other, and hurting each other with their horns, when there was plenty of room for them all in the road.

Procrastination.—Danger of putting off religion to the last. Persons hurrying to the post at the last minute. One in his haste drops all his letters in the street, and is *too late.*

Intercessory prayer.—Knocking at the door for a little child who cannot reach.

The careless sinner carried away by his passions.—A brewer's drayman was seen sitting on a cask in the dray, fast asleep; the reins had slipped from his hand, and he did not hear the cries of the passers-by.

Death.—A toll-gate which none can evade.

Divine grace overcomes the natural tendencies of human nature.—A steamer making her way against wind and tide.

"*Ye are the light of the world, etc.*"—The Crystal Palace can be seen from a great distance in all directions, especially when the sun shines upon it.

Peckham. S. C.

Poetry.

THE TEACHERS' RESOLVE.

GRACE shall our souls inspire
With holy love to all;
Nor let us ever tire,
Where *want* and *duty* call!
Oh! let it ne'er be said again,
"What do ye more than other men?"

The wretched we would seek,
The naked we would clothe;
The mists of folly break,
With sacred light and love:
The mourner cheer, the hungry feed,
And for the poor and needy plead.

Does Jesus intercede
Before his Father's throne?
Did he on Calv'ry bleed,
And wear the thorny crown?
And all for us! O love divine!
Jesus, our all be ever thine.

The promise we receive,
Will amply then repay
The mite we freely give
To these dear youths to-day;
Accept the off'ring we impart,
The tribute of a grateful heart.

LINES

WRITTEN ON THE WALL OF A CELL IN NEWGATE PRISON, BY A MURDERER CONFINED THERE.

THOU hapless wretch, whom justice calls
To breathe within these dreary walls;
Know wretched man, this very cell
May be to thee the porch to hell;
Thy sins confessed—by God forgiven;
Mysterious change, it leads to heaven.

Notice of Meeting.

WINDMILL STREET.

THE annual meeting of this school was held on July 19th, the Marquis of B andford presiding. The Report, which was read by the Secretary, stated that the schools during the past year had been well attended, and since the last meeting a Ragged Church and Provident Fund had been commenced; the former began with eight, and has been increasing till the congregation now consists of 170. In the Provident Fund in nine months £40 has been deposited. The Report stated that if the Ragged School is partly indebted to the Ragged Church for its success, that the Ragged Church is even more indebted to the Ragged School for its good attendance. When persons have neglected to attend a place of worship for years, and have fallen into vices that abound in low neighbourhoods, it is in vain to build churches until you have prepared the way by schools, domiciliary visitation, Provident Funds, Clothing Societies, etc. These *had* been done, *hence* the success of the Ragged Church. The schools have now been opened four years, during which time 1,660 scholars have been admitted into the Day Schools, and the average daily attendance 328. 127 girls are taught needlework; 5 boys sent to the Shoe-blacks, and 5 received the scholar's prize of 10*s.* from the Committee of the Ragged School Union for keeping their situations twelve months. The successful working of this institution is attributable to the pastoral visitation of the incumbent and his curate, assisted by the City Missionary and Scripture Reader.

The Committee propose to establish, in addition to their present operations, a Ragged Infant School and Nursery. Towards the former the Duke of Bedford has given £100. The year's receipts, £170. 13*s.* 7*d.*; and payments, £165. 13*s.* 4*d.*

Addresses were delivered by the Revs. D. Moore, R. Starey, R. Robinson, A. S. Canney, and A. W. Snape, and by B. Shaw and Joseph Payne, Esqrs.

Papers, Original and Selected.

THE HOME IN THE EAST.

How many are the endeared associations connected with that one word—*home!* What a volume of hallowed recollections does it contain! If in a far-off foreign land, or tossed on ocean's billows, how cherished the reminiscences connected with home; or if weary and careworn the traveller is returning, hope's busy wing wafts him onward with fond impatience to his home. There is something inexpressibly sweet in home, however mean and humble that home may be. Yet there are those, and many they be, to whom the fond endearments of a home are unknown. For such as these, wanderers, outcast and forlorn; criminal, neglected, and despised; young in years, but mature in crime, whose sunken eye and pallid cheek reveal the buffeting, and contempt, and sleepless nights they have had to bear; for such as these the Home in the East is provided—an institution to which we now wish to draw the attention of our readers.

The design of this institution is to afford shelter with moral and industrial training to destitute criminal boys. It being a well known fact that many hundreds of poor boys who get into our prisons have been under no moral oversight whatever, and have never been taught any kind of employment by which they might earn an honest living. Its origin is given in the First Annual Report, as follows: "It was formed in August, 1852, through the personal exertions of Mr. Edward Poultney, who had had considerable experience in the management of the Westminster Refuge, in Old Pye Street. For some months its founder sustained the entire responsibility of supporting the institution, and provided for himself and family by labouring at his own trade of pocket-book making, with the assistance of the boys whom he was endeavouring to reclaim from criminal habits. In December, 1852, a Committee was formed, consisting of gentlemen well known to the public, and deeply interested in the benevolent and patriotic work which the Home in the East seeks to accomplish."

The Second Annual Report states, the "Committee began their labours in a small house in Stepney Causeway. Within a short period they added another house to their first Home, and since have removed the establishment to Old Ford, near Bow, where they have obtained a lease of an old mansion, known as, 'Ford House.' The purchase of the lease for 21 years cost £350, and the outlays necessary to adapt the premises to the purposes of the institution amounted to £200, making a total of £550. Towards this sum the Committee themselves contributed £215. 15*s.*; by the prompt kindness of other friends the balance was speedily discharged." Such are the terms upon which the Committee obtained their present Home.

Some of the land and premises connected with the house are underlet—the remainder is used as a garden, and cultivated by the lads under the direction of the governor. For some time past this garden has supplied the establishment with vegetables. Running through this ground

is a narrow lane, known as "Sounding Alley;" the name of which is derived from a musical tone produced by the tread of the feet, the effect in all probability of the reverberation of the step from the high wall on either side, though the first impression on the ear of a stranger is that the ground is hollow. Near the spot many old coins have been dug up from time to time. A thoroughfare in the neighbourhood, known as the "Roman Road," seems to have led in a direct line from London, through Bethnal Green, to this precise spot.

The house itself, now known as Ford House, Old Ford, evidently appears to have once been the elegant home of some wealthy family—a mansion of the olden time. It possesses an air of luxurious refinement which strangely contrasts with the present condition of the surrounding neighbourhood, and appears to belong to the close of the 17th century. The elegant chimney-pieces, with Dutch tiles round the fire-places, attest the opulence of the earlier possessors.

The neighbourhood in which it stands was well known in England's earlier annals. The river Lea, which runs in front of Ford House, was forded here; hence the name, *Old Ford*. We read in "Lambert's London," that Matilda, queen of Henry I., often went to visit the shrine of the nunnery at Barking, in Essex, to which she usually rode on horseback. On one of these occasions, as she and her attendants were crossing at Old Ford, the waters by a sudden rain had swelled considerably, so that the queen narrowly escaped drowning, after the loss of several of her attendants. In memory of this signal deliverance. . . . she caused a bridge to be built about half a mile to the southward, leading equally with the original road in the direction of Stratford (or Straight Ford), a village in Essex, about a mile distant. The peculiarity of this bridge, which was a stone Gothic arch, or rather a series of arches, differing in this respect, it is said, from anything previously known in the kingdom, led to the hamlet or village situated upon it, being called "Stratford Bow," or "Stratford le Bow;" or, as we find it in Chaucer, "Stratford atte Bow." This place, however, is usually known by the simple and abbreviated name of "Bow," which is found convenient as a more complete distinction from "Stratford," the village before alluded to, which is a mile further from London, and in a different county. The river Lea was formerly deemed of great importance to London, as it was the channel by which it was supplied with corn, meat, malt, etc.; and an act of parliament was passed in 1424, for improving its navigation.

The house contains in all, 13 rooms, including a Committee-room, and three rooms appropriated to the governor's use. The last Report states, "the extent of accommodation required by the present number of inmates renders it impossible to provide a school-room within the building, but £60 will suffice to erect one over an adjoining wing; and it is hoped that the friends of the Home will not leave this work long unaccomplished." The present apartment used as a school-room is the ground-floor of an out-building, exceedingly inadequate to the purposes of the institution. It is therefore most desirable a suitable apartment should be erected as soon as possible.

The number of inmates in the institution is 48. From the statistics we gathered of these youths, we learned that a very large proportion of them have neither friends nor home. Some are neglected orphans, and

others, boys turned adrift by dissolute and unnatural parents, to obtain food and shelter wherever they can. There are also instances in which children of the honest, hardworking artizan, who finds his scanty earnings insufficient to meet the wants of a large family, have stolen to supply the cravings of hunger. Two interesting boys of the latter class were once brought to the Home, and when asked by the governor, if they had enough to eat at their own home, burst into tears, evidently showing they had vivid impressions remaining on their minds of their past suffering in this respect.

The condition of this numerous class of juvenile vagrants and criminals is truly deplorable, for, when once a boy has been in prison, his character is gone, and it is in vain afterward for him to seek employment. The causes of their needy wretched condition are ascertainable, and are as follows: being parentless, friendless, having drunken, neglectful, and dissipated parents; attending low theatres and penny gaffs. In numerous instances the first inducement to steal was to buy fruit, etc., and go to the 3*d.* theatres and 1*d.* gaffs. An average amount spent weekly by each boy in this way was estimated at from 7*s.* to 10*s.* One boy stole three 4lb. loaves and sold them for 4*d.* each—bread being 10½*d.* Another stole six white-wash brushes, and sold them for 3*d.* each, their value being 2*s.* and 2*s.* 6*d.* each.

The necessity of some remedy for this growing evil, of some refuge for this neglected and destitute class, will at once be seen; and the Home in the East is just the kind of institution that meets the necessities of the case. Its very name is inviting. What so suited to meet the wants of the homeless wanderer as a home? what so likely to awaken and call into lively exercise the dormant and deadened sensibilities of our better nature? And not in name only, but in conduct and discipline, does this institution partake of the character of a home. It is conducted in the same manner as a family. Punishment by coercion is seldom resorted to; but the persuasive plan is adopted, and it is found the most effective. The moral feelings are wrought upon, and moral sensibilities excited. The inmates are taught to regard each other as members of one family, and each is required to take a part in the labours and duties of the establishment, domestic and agricultural, as well as in the workshops.

The object of the Committee is to do the greatest possible amount of good to the largest number of those for whose benefit the institution is specially designed, and in order to accomplish this, economy is a prominent feature in all its working. Many things found in older establishments are here sought for in vain. There are no external appearances to arrest public attention. Large white letters, on a surface of black, aloft among the chimneys, and hardly to be discovered, except when at the length of a field distant, is the only exterior announcement of the Home in the East. There is no expensive oversight with a staff of domestics, nor well-furnished apartments for officers and visitors. On the contrary, the sole superintendence and domestic arrangements are under the direction and aided by the personal exertions of the governor,* assistant, and matron; whose cheerful and

* The First Annual Report, which details the origin of this valuable institution, also records the death of the self-denying Founder, Mr. Poultney, whose loss is well supplied by the present efficient governor, Mr. Julius Benn.

patient discharge of their onerous and fatiguing duties can only be fulfilled in the exercise of that charity which "beareth all things." The Christian patience and forbearance of the governor, and the truly maternal solicitude and persevering energy of the matron on behalf of the inmates of the institution, are beyond all praise.

The routine of the establishment is as follows:—Summer. Rise at ½ past 5 o'clock; school, 6 till 8; conducted by the governor. Education consists of reading, writing, arithmetic, grammar, geography. Breakfast, 8 till ½ past; worship, ½ past 8 till 9. School from 9 till 11; industrial employment, 11 till ½ past 12; consisting of making and mending their own clothes, gardening, making beds, scrubbing floor, cooking, etc. The employment is varied according to the health of the boys and the circumstance of the case. Bell rings at ½ past 12 o'clock, and all go through the process of washing, which occupies about ½ an hour, when dinner is ready. From 1 till 2 dinner; from 2 till 5 work again; tea and exercise in playground or park till 7. Supper at ½ past 7; conversation, reading, and address till ½ past 8; family worship; and then all retire to rest about 9 'clock.

The industrial occupations of the boys, in addition to the above-mentioned, are, lithographic printing, tailoring, shoe-making, making and printing paper-bags. But it must be remembered these various occupations are regarded as a means for training these lads to useful and industrious habits, rather than as qualifying them for obtaining self-support by these particular trades. In the language of the Report, "The distinctive object of the institution is to reclaim *juvenile* offenders. A boy once in prison is ruined, if there be no friendly hand to rescue him. Honourable employment is beyond his reach while his former associates surround him, and give him what he regards as the only chance of food and life. To meet his case there must be first a home to receive him: then industrial training to work out of him his idle habits, and to put him ultimately in the way of self-support; and, to crown all, there must be religious instruction to win and change the heart by the truth and love of the Gospel. These are the means which the Home in the East employs. The religious instruction is of an unsectarian and scriptural character, and the aim is to make it not burdensome, but interesting and attractive."

The annual expenditure of this valuable institution is about £600—which includes the salaries of the governor and assistant; whilst the annual subscriptions amount only to about £120. In some few cases friends have come forward and volunteered to pay 2*s.* 6*d.* or 3*s.* per week for individual lads. The Surrey Society also pays 5*s.* per week for those sent from Wandsworth prison.

Such are the objects and working of the Home in the East. Of the results of this "work of faith and labour of love," much might be said. To many poor friendless outcasts it has proved a Home indeed. Many boys have been provided with situations, and most of them are conducting themselves with credit. A few instances may be given:—

"P. M. D., admitted August, 1852, aged 15 years, had been several times in prison, having no parents or guardians to lead him aright. Having been with the late governor, Mr. Poultney, some time, during which he ran away two or three times, he was apprenticed to sea, and is now doing very well. He has expressed himself as having undergone a change of heart, and his entire deportment seems in accordance with his professions."

"J. R., admitted October, 1853, aged 15, had been in prison twice, and on the streets 18 months. His father, who was a plasterer in Liverpool, had been dead 3 years. His mother died about a year afterwards. When left without a home he tramped from Liverpool to London, begging his way, sleeping in barns, outhouses, or anywhere he could find shelter. When he got to London he was directed to Field Lane Refuge, and from there was sent to the Home. After being in the Home about 5 months he was apprenticed to sea. His conduct to his captain has been such as to cause others to make applications for boys. Two have been already sent away through his good conduct. When in port he visits the Home and appears to be doing very well."

"G. W., admitted April, 1854, aged 15, had been twice in prison—once for stealing handkerchiefs, and once for food. He can read a little, having attended a Ragged School, where he learned the only knowledge he possesses of right and wrong. His wretched mother came to the governor, and with many earnest entreaties begged he would go to the magistrate and try to save her boy. He did go, and although the magistrate had just sentenced him to 3 months hard labour and a whipping, he kindly called him up again and sent him to the Home instead. He is a fine-looking boy and much improved. He was apprenticed to sea in March, 1855, has been since heard of, and is doing well."

Amongst those now in the Home we select the following interesting cases:—

"R. B., admitted in March last, aged 14, had been twice in prison—on the first occasion for stealing caps and afterwards for stealing tea from a grocer. Both his parents are dead. He has one sister in the workhouse in Dorsetshire. He gives us a reason for stealing that he was hungry and destitute, and amongst bad companions. After the death of his parents he was entrusted to the care of some one who deserted him, and left him to fight his own way in the world."

"J. B., admitted April, 1855, aged 13, had been 3 times in prison—on the first and second occasions for stealing food when he was hungry, and on the third for taking money out of a child's hand in the street. His parents lived very unhappily together for a long time, quarrelling, and at last parted, turning this boy upon the world to do as he best could. He had received a little instruction in Field Lane Ragged School, but when brought to the Home he was in a filthy disgusting state."

One of the lads acts as master tailor, and another as master shoemaker; each of them being the senior of those under their care, and possessing a considerable knowledge of their trade. A third superintends the food and cooking department.

Such is the character and working of an institution which, we believe, to be one of the most efficient of its kind in operation. It does the right thing in the right way, and accomplishes the largest possible amount of good at the least possible expense. It does not boast, and does not require a palace-like building, whose magnificent architecture is the admiration of all beholders, but which has been erected at a cost that might have been the means of rescuing many a homeless vagrant and juvenile criminal. Its interior arrangements are conducted with a view to utility, and with a due regard to the circumstances and future position in life of its inmates. It is not intended to place the criminal vagrant in a more advantageous position than the often hard-fared son of the honest, striving labourer. We may be permitted here to quote from a private letter addressed to the Governor of the Home in the East, by an individual well qualified to form an opinion on such matters. On this subject he says, "I liked your whole establishment much, particularly (that which many people who have not much studied the matter might object to) its roughness." Again, "So long as these (health, strength, and education) are properly attended to, the more roughly the lads are kept the better. If you would do them a real

kindness you will not accustom them to comforts which they will not be able to get when they leave you. Cleanliness and order are perfectly compatible with the roughest buildings, and the more you teach them to be clean and orderly *under difficulties*, the fitter they will be to encounter the difficulties they will meet hereafter." We think this is the true spirit in which such an institution should be conducted to be really efficient in carrying out its object.

In no department of the Home or its discipline is this more apparent than in the behaviour of these lads at public worship, and in going to and returning from thence. It is not possible for the pupils of the best conducted private establishment to behave with more order and decorum than do these lads on such occasions: a conduct so marked that it has elicited the most gratifying observations from several individuals, and induced one to become an annual subscriber to the Institution, from the beneficial effects he has observed its influence to have upon the character and conduct of the inmates.

One lad, having left the Home to fill a situation at some distance, comes each alternate Sunday, and attends worship with the inmates.

There have of course been many since the establishment of the Home who have not appreciated its benefits; but in most cases these have left within a few days of their admission, before they could at all realize its advantages. And it must be borne in mind their remaining in the Institution is by no means compulsory. The gates are open continually, so that the only restraint upon a boy's liberty is the restraint of moral influence.

There are some now in the Home who have obtained work in the neighbourhood; these having no other home, sleep and lodge in the Institution as before, and are thereby preserved from designing persons and low lodging-house keepers.

The value some attach to the Home may be gathered from the following case. A lad, admitted last June, had been once in Wandsworth Prison for stealing a handkerchief. Father and mother died in October, 1853, of fever. The boy was led to a course of dishonesty by hunger and destitution. He having been in the Home some time, heard that his younger brother was wandering about homeless and hungry, so he earnestly begged that he might find him and bring him to the Home. He did so, the poor lad was admitted. It was found that he also had been once in prison for stealing a halfquartern loaf. He appears not a little grateful for his brother's kindness.

Another instance of the just appreciation of the value of the Institution by its inmates is the case of T. M., admitted in March last. Had been twice in prison. He stole because he was hungry. Has a step-father and mother in Van Dieman's Land; has no home, or friends in this country to take care of him. This lad went from the Home to sea in May last. He has since written to the Governor. His letters express a grateful feeling for kindness received. He has also sent a New Testament to the Matron for a present. He is doing well.

We close our paper on the Home in the East, with an earnest appeal to the sympathy and aid of the benevolent. Shall it be that the usefulness of an institution such as this—inexpensive as it has been shown to be in its operations—shall it be crippled for want of adequate support? The present house and premises will suffice for the accommodation of

50 inmates. At present there are 48 in the establishment. We have seen that the annual expenditure, including the salaries of the Governor and his Assistant, is only about £600: that of this sum there are but about £120 annual subscriptions, which, with the small sums paid for some of the lads, is the whole of its certain income. There are of course a larger number of the inmates for whom nothing is contributed, and these are of necessity amongst the most fitting objects for the Institution. Its present position is *without funds*. Shall this be suffered to remain a source of painful anxiety to the Committee and Governor of the Institution? We sincerely hope it will not.

OUR LONDON BEE-HIVES.

The bee, of all the winged creatures that fly above the surface of our earth, is rendered most familiar to every tutored mind, from the fact that it was associated with the earliest impressions made in childhood by the lessons inculcated on habits of industry and utility. In after life it therefore ever enjoys a large share of our admiration, and we are ever willing to give the sweet honey it produces a place amongst the things we prize as luxurious and useful. To see the little creature, with its active buzzing wing moving incessantly from flower to flower, and gathering of its fragrance the sweets it seeks, is at all times an object of interest. But if we desire to know the actual amount of labour performed, and the result of the toil of these various busy colonies, we must trace them to the hives to which they resort, and watch their movements in their self-constructed and curiously wrought hexagonal waxen cells.

We select this fitting symbol as illustrative of the sundry groups of once idle and neglected, but now industrious children, selected from those gathered into our schools, where not only have their minds been instructed in things secular and religious, but their hands taught to toil in works of necessity, ingenuity, and skill.

Much has already been recorded in the pages of our magazine concerning the bustling activity and the busy hum of our industrial classes; and much has been detailed in the reports of local schools, as well as said on the platforms at our public meetings, of their useful labours, and the beneficial influence of such operations. But, after all, if we would really know and understand what is doing, it is needful that we go to the "*hives*" themselves—those homes of industry and marts of busy toil—and there we shall not fail to find enough to satisfy our curiosity, or to call forth feelings of gratitude to God for the good achieved. Could we but take a bird's-eye view of these sundry groups, we should daily behold upwards of 1,900 girls in about 64 schools, equipped with thimble, needle and thread, and busily employed in patching old garments, "all tattered and torn," or making some useful articles of clothing out of prints or calicos, kindly furnished for the purpose. These, in groups, averaging about 30 each, superintended by the ordinary teacher, or some kind lady, may be seen with newly washed hands—a special preparation for the occasion—and, with few exceptions, face and hair in keeping, silent and intent upon their work. And then again in the evening, upwards of 500 elder girls, who are variously occupied during the day, are exercised in this necessary and useful art. The benefits already resulting are so patent to all,—telling as these useful operations are upon the children themselves, and even their parents at home,—that now needlework forms a part of the ordinary course of instruction, and where it has not been introduced, something is visibly wanting.

The specimens of ordinary skill, and the successes of training in this department, may be seen in the tidy and cleanly apparel with which those pupils are attired, instead of the filthy and shapeless rags with which they were formerly

clad. But if we want specimens of what the little fingers of the multitudes of even children of the veriest poor can be taught to do, we have need only to refer to that memorable day, when the Earl of Shaftesbury placed his mansion at the disposal of the Committee to exhibit the produce of a selected few, namely:—Art toys, consisting of 300 bedsteads made of wire, but resembling papier maché of various designs; hemmed 200 pairs of sheets; made and stuffed 250 mattresses and beds; 250 pairs of pillows; 150 pairs of fine pillow-cases edged with lace; 150 counterpanes trimmed with fringe and lace; 156 sets of curtains; 600 silk and cotton tassels; 50 wire baskets, and a number of other things, such as drawing-room, dining-room, and hall chairs, garden chairs, sofas, loo tables, carved hall tables, pen wipers, iron and kettle holders. The exhibition of these will not soon be forgotten by the 1,500 of nobility and gentry, who honoured the exhibition by their attendance, and who signified their admiration and approval. We hope, however, that this training in the useful art of needle-work, has not tended to swell the already too numerous ranks of those who seek a living, but only obtain a miserable pittance as needlewomen, and that it has done much to induce habits of cleanliness, neatness, and industry—qualities most needful and essential to fit them for domestic servitude, or becoming the housewife of the honest, hard-working labouring man. Nor must we lose sight of the industrial training which is carried on in our Girls' Refuges, where they are well exercised in household work, cooking, the nursery, and laundry operations, which of necessity are mainly confined to the Refuges; but it would be well for the masses could they be more extended.

Leaving the girls, we will now glance at our boys, of whom we have at present about 400, gathered at various times into their respective schools, about 27 in number, and occupied under the instruction and superintendence of master tailors and shoemakers. It is indeed interesting to gaze upon these groups, seated in tailor-like position on desk, form, or floor, whichever is most available, minus the torn or worn-out garments they are intent on mending, or furnished with the well-known shoemaker's apparatus, cobbling up, as they best can, their shoes, deficient either in upper leather or sole. Some, however, from such rough practice, have so progressed, as to be able to make clothes entirely new, such as they themselves can wear.

The Boys' Industrial Classes, carried on in connection with our Refuges, are the most systematic and efficient. Of these there are 11, containing in all about 330 lads, who are constantly exercised in the following sundry occupations, such as wood-chopping, shoe-making, tailoring, horse-hair picking, wool-carding, carpentering, turnery, blacksmithing, lithographic printing, making and printing paper bags; card box making for wholesale mercers and hosiers; mat making, hassock making, horticulture and gardening. By these labours the boys contribute towards their own support, and thereby considerably lessen the expenses of the Institution to which they belong. It is difficult to ascertain the precise value of their labour in general, but it has been ascertained by experiments made, that 16 boys, employed at horse-hair picking, when in full work can earn £4. 10*s.* per week, or about 5*s.* 6*d.* each; wool-carding is said to pay better; turnery and blacksmithing are expensive to teach, but when taught they are very remunerative; paper-box making for wholesale mercers or hosiers pays well; wood-chopping only serves to keep the boys employed. But in all, one great point is gained, and that is, the inducement and cultivation of habits of industry, together with an aptitude for work of any kind.

In our hasty review of these regiments of industrious workers, we must not, however, overlook the Shoe-black Society, now formed of three brigades, badged and in uniform, who so frequently parade our thoroughfares, and guard the corners of the main streets in the metropolis. Their occupation is one of no ordinary interest. To use the language of the Rev. G. J. Hall, M.A., "The occupation is healthy and remunerative. It promotes mental activity and industrious habits, and allows of just that measure of exposure to temptation which is necessary for the strengthening of moral character. The boys earn on an average about two

shillings a day, the greater part of which is either paid back to them at once, or put in the bank for their future wants. Thus by their own daily toil they maintain themselves and begin to save money." The beneficial results of the Shoe-black Society are thus summed up by John Macgregor, Esq., in the evidence he gave before a Select Committee of the House of Commons, in 1852: "The actual nature of the occupation is comparatively unimportant if industry is immediately rewarded, and not merely enforced; if permanent employment is held out in prospect; if good and bad conduct are made directly apparent to the other lads, and to the managers; emulation promoted by classification; honesty, by constant money transactions where trust is involved; economy, by daily saving; attention to respectability of appearance, by enforcing proper clothing; punctuality, by fixed hours; steadiness, by requiring prolonged attention to duties at a certain post; learning, by promoting to stations requiring it; love of home, by providing for those who would otherwise be without shelter."

From the foregoing sketch it appears that our Industrial Classes consist of—

Needle workers in Day Schools, about	1900	2520 girls.	
Needle workers in Evening Schools...	500		
Variously occupied in Refuges	120		
In Industrial Classes connected with Schools ...	400	860 boys.	
" " " " " Refuges ...	330		
In connection with the Shoe-black Society...* ...	130		
Total ...	3380		

These facts are very cheering, and we trust that they will tend to encourage the Local Committees of those schools where the Industrial Classes are conducted, to go on, striving even yet to attain to greater numbers and efficiency. The Committee of the Ragged School Union have caused the attention of Local Committees to be called to the subject, where these classes do not at present exist, and the results furnished were as follows. The Committee of—

6	Schools send the boys, eligible for industrial employment, to a neighbouring Industrial School.
13	" felt they did not need them, the children being too young.
8	" regretted the school premises were unsuitable.
2	" had established them, but failed in carrying them on.
18	" had neither funds nor premises for the purpose.
7	" the children are already over-worked in factories, etc.
2	" send those eligible to the Shoe-black Society.
6	" decline attempting it for the present, and
6	" have the subject under consideration.
68	

The Committee of the Ragged School Union, with a view to encourage these useful operations, especially among the schools for boys, are desirous to do the utmost in their power to aid, by pecuniary grants, Local Committees in any efforts they may be induced to make in their endeavours to promote the efficiency of those already in operation, as well as in the establishment of Industrial Classes. And in cases in which a school cannot, for want of either accommodation or of funds, add an Industrial Class to their operations, they would recommend the Local Committees to unite and form one District Industrial School to which scholars might be sent from the several schools. The Committee of the Union are very desirous that the whole question of Industrial Classes should occupy the prayerful consideration of all Local Committees of schools, with a view to making more efficient those that are feeble, as well as the establishment of this useful addendum to Ragged School work where at present they do not exist.

* More than £2000 a year is earned by these boys in London.

TEACHERS' HELPS.

MONITORS.

Some fifty years ago was commenced the mutual or monitorial system of instruction in public schools for the poorer classes. It does not appear ever to have been adopted by private schools, perhaps from a fear of offending the parents by employing the child to teach that was sent to be taught, and paid for accordingly. It is, however, owing to the system introduced by Joseph Lancaster and Dr. Bell, at the close of the last century, or the beginning of the present, that they and their successors have been enabled to impart a knowledge of reading, writing, and arithmetic, to a very considerable proportion of the lowest classes of society; and that, without the employment of such an agency, in all probability, education would not have advanced, backward as it is, to anything like its present state in either public or private schools. We are perfectly aware that objections have been made to the system, but in analyzing many of the objections, we have arrived at the conclusion that the cause of complaint rested rather with the person applying the system, than to the system itself. We have no hesitation in saying that a badly conducted monitorial school, if not a great evil, is at least a nuisance not to be endured; but if effectually conducted is a blessing to any neighbourhood in which it may be located, and to the philanthropist and Christian, one of the most interesting objects that either can visit. It has been described as a little monarchy; a sort of community in miniature. There is the sovereign in the master; the chief officers of state in the general monitors; and a graduated scale of appointments from the highest class to the lowest. The child, from the moment he enters the school, feels himself a part of a system of government, in no very important degree removed from that to which in adult age he will be compelled to submit. Obedience to authority, because it is authority, is a lesson that cannot be too soon acquired. The child is taught also, that mind will rule, and that neither physical power nor anything else than mind can place him above his fellows. There is before him the post of honourable ambition; there is disgrace for disobedience; there is a check upon his will, exercised on every occasion. And while there is no system of school instruction in which the child feels to so great a degree his free agency; there is, perhaps, no system in which he feels so deeply, moral responsibility. Thus the moral training of the monitorial system does not consist, like that of the individual system, of a code of morality doled out in precepts, and enforced by the cane; but is a living and a working thing, calculated to give the child exercise in his moral feelings. The passions are not bound down by rods of iron; nor is the intellect twisted and warped into one dull channel of rigid monotony, but left to expand itself freely.

Parents sometimes suppose their children lose time by being appointed as monitors. We believe the reverse to be the fact. The very necessity for teaching a subject calls upon all the powers of thought—and no one is so thoroughly master of a subject as he who is compelled to teach that subject to others. If we wanted to learn a science thoroughly, we would sit down and write about it, or form a class and teach it to others, and the very effort to communicate it would fix it definitively, clearly, and indelibly upon our own minds. We should, indeed, realize the truth of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." The privilege of teaching is of so high an importance to a monitor, that he might almost give up the right of the mere learning of his regular lessons, if he could stipulate that he might always teach them to others. For, independent of the mere facts being, by continued repetition, impressed upon the memory, there is such a practical necessity for thought, for comparison, and illustration, that it tends to quicken all the mental powers; and although the monitor may not be able to develop to any great extent the higher faculties of the mind, he can, and often does, when properly trained, exercise such a mastery over those portions of our mental constitution, which are developed at an early period, as to be quite surprising. And what is of great importance to a school is, that a monitor can be kept at one particular kind of work till he is

tolerably perfect in it, "on the distributive labour system." In making a simple pin many hands are employed, each engaged in a separate or distinct part. One straightens the wire, another cuts it, a third makes the point, and a fourth the head, and so on. Now the greatness of the manufacturing power of England lies entirely in this proper distribution of labour; by this system we have every kind of manufactured goods quadrupled in quantity, of better quality and at half the price than we could have under the old method. And it is not saying little for a monitorial system, to allow that it can be used in the same way. A boy may be selected for a natural predilection for a particular study, and when trained, so as to teach it equally as well as the master. He may, and we have often seen that he has a science so thoroughly at his finger's ends, as to be able to communicate all the current notions regarding it with inconceivable rapidity and correctness, and can thus store the mind of his pupils with the most important data, upon which the noblest structure may be eventually built up. Although we thus speak of the system, our experience leads us to add, that teachers must not expect such results to grow spontaneously without any effort on their part. They must not expect good useful monitors without giving them any previous training. With just as much sense might the farmer expect an autumnal harvest when he had expended neither labour nor money in preparing for it in the spring seed-time. Unfortunately some teachers have done so to their own discomfiture, and detriment to the schools of which they had the charge. Our object in calling the attention of the Ragged School teacher to this subject is not to relieve him of any portion of his duty, nor even to lessen the amount of his daily labour, but it is that that labour may be so expended as to multiply indefinitely the beneficial results flowing from it.* Let a teacher of a school of one hundred scholars rightly train twelve of the most suitable of the children, and he has, for all matters of detail, and for teaching any subject but Scripture, multiplied himself twelvefold for the benefit of the scholars generally. That is, twelve times the amount of instruction is imparted in the same time by the adoption of the system than could be without it. With a view to aid teachers to try and give the system a trial in their schools, the Committee of the Ragged School Union proposed some time since to a few schools, to pay the monitors employed at the rate of one shilling per week for the chief, and sixpence, fourpence, and twopence per week for others, according to the post each filled. One half of such expense they would pay, leaving the remaining half to be paid by the School Committee. The experiment was tried for six months, with varied results. In the hands of some teachers the plan was a signal failure, while with others it has been the means of greatly facilitating the object for which the school was established, and the teacher appointed. The success attending the trial experiment has been sufficient to encourage the Committee to try the plan upon a larger scale, and without nominating the school for the purpose. The Central Committee are now prepared, by virtue of a resolution unanimously adopted, to continue the assistance as above for the next six months (say the winter months, ending with March next), and to extend it to all schools in connection with the Ragged School Union. The only condition is, that the Secretary of the School shall give notice of the intention of his Committee to try the system in his school to the Secretary of the Ragged School Union.

We feel assured that some of the teachers will hail the offer with much pleasure, and we doubt not of their success. In the meantime we shall be glad to hear from them upon the subject, detailing the difficulties they have experienced, as well as the success that has attended their laudable and praiseworthy efforts.

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* The religious or scriptural instruction should in no case be delegated to a monitor. He may communicate the facts of Scripture as mere facts; but we very much doubt whether the moral inferences he would draw from those facts would give satisfaction to any one. We would, therefore, strongly recommend that the Bible teaching be imparted by the teacher, and the teacher only. In this department specially can clergymen, ministers, and members of committee render the most invaluable help to the teacher.

EAST LONDON SHOE-BLACK BOY.

It is a marvellous fact, that amongst the millions of the human family, no two persons ever were found with countenances exactly alike. And it is equally true that no individual can be produced, whose history accurately describes that of another. Mankind, it is true, are divided and subdivided into classes and castes; but it is an error too common, to regard each class or caste as composed of those whose circumstances have been precisely similar. It is only as the incidents of an overruling Providence unfold the real facts of the case to our view, that we are fitted to form a correct estimate of the secret causes which have produced the visible results.

It is but a few days since, that as we were passing amidst the busy throng in the thoroughfares of the east of London, we were assailed by the well-known appeal of the shoe-black boy, posted at every conspicuous spot, "*Clean your boots, sir?*"—at the same time pointing significantly at our shoes, which had been well steeped in mud, and saturated with wet. There was, however, a marked difference in the appearance of some, compared with others; some were robust, but others of delicate frame; some looked cheerful, and as if freed from care, whilst the slender frame, pallid countenance, and pensive look of others, indicated an acquaintance with a long series of sorrows, most probably only known to themselves. All were, however, intent upon the business of their calling, and it was evident that not a few considered themselves entitled to respect, being what they termed, *the regulars*, and dressed in their badged light jersey costume.

But there was one to whom our attention was specially directed; a lad of about thirteen years of age, of very delicate frame, though quick in intellect. The Superintendent informed us that his case was peculiar, and one of great interest; and gave us his history, which, though eventful, may be summed up in a few words. It appears he is the son of parents who begun the world in easy circumstances, and who were respectably connected. They left England for America when he was young, but both yielded to sin, and consequently separated. The mother left America and brought this child with her to England. For a time he was placed at boarding school, and paid for by an uncle, with whom the mother resided, but she yielding to habits of intemperance, dishonesty, and lasciviousness, the uncle cast off both mother and child. The wretched woman next formed an unlawful intimacy, and the number of her children increased. This poor boy, who had been a pet child, was now cared for less and less, until he was finally cast off and had to shift for himself as best he could. He found for a home, for a little while, the dwelling of an aunt in humble circumstances, who having to go out to work he was daily left alone, and frequently until a late hour at night. He wandered the streets, and soon formed an acquaintance with bad boys; he gave offence to his aunt, and was by her sent adrift in the wide world. At this juncture his steps were directed to Colchester Street Ragged School, and his destitute and perilous condition becoming known, he was admitted into the Refuge, recently established in connection with that school, and employed as a shoe-black. The indefatigable Superintendent having ascertained the above facts, and satisfied himself of their correctness, wrote to the father of the boy, informing him of the condition in which the lad was placed, and in answer received a reply most extraordinary and touching, of which the following is a verbatim copy:—

"————, *Canada, June 27th*, 1853.

"My Dear Sir,—Your letter of the 24th ult. reached me last evening, and believe me it has operated as you wished. I shall not, my dear sir, attempt to enter into a review of the past, but shall content myself for the present in fervently thanking you for your kindness, and shortly, when I feel calmer, will address you again. I have enclosed £7. 10*s*., Halifax currency, or about £6 sterling, and by the God, whom I perceive you strive to serve, I implore you to send my boy to me. Without one

moment's unnecessary delay, send him, my dear sir; my arms shall be open to receive him, my heart shall be ready to cherish him. I want him with me. I can do better for him here in this happy country than in England; his troubles and sorrows by God's blessing shall cease. I can and will give him a home that will far surpass his dreams. Tell him, my dear sir, he shall have a full share of my future regard and affection. I want him here. I want to send him to school and to instruct him. Cheer him, my dear sir; tell him I have a horse for him to ride, and keep cows, and in future his path of life will be happier. He must, and he shall come to me by God's blessing.

"I know I am writing incoherently, but excuse me, sir, I am almost mad. Send me my child, and my blessing attend you. I have sent the enclosed in Canada money; you will find no difficulty in changing it. Do the best you can with it. There is enough to land him in Montreal, where I will meet him. Bargain, my dear sir, for his passage and board, which I think will be got for about four pounds, and just clothes enough to keep him clean on his passage; but as there is a God above us, any trifle you may expend on him, should not this be enough, I will repay you. Again I implore you to send him to me without delay—I can do him good here. On receipt of this arrange his passage, and write to me by steamer, advising me of the ship and date of sailing. I would advise you to take his passage in a vessel for Montreal direct; I will meet the vessel there, and can provide him clothes in Montreal. I do not reside in the place your last was directed to, the postmaster forwarded it to me; I am, thank God, doing well. I hold a government appointment of £60 per year, and keep a shop. Your next, letting me know of his time of leaving, please direct as under. Excuse my incoherence. I will shortly write again. Send my boy to me, and believe me,

"I remain, dear sir, yours, etc."

To the above was added the following, addressed to the poor London Shoe-black boy:—

"To my poor boy,—Your kind and good friend Mr. Wise has stirred up my feelings for you; come, my poor outcast boy, to your father; your sorrows shall cease, and, by God's blessing, your future will be happier. Come, my boy, never will we part, but by death. God bless you.

"Yours, etc."

The Superintendent on receiving the above communication at once exchanged the note of £7. 10*s.* which produced only five guineas, and as the expense of sending the boy, as requested by the father, would amount to from £8 to £10, he made application to the Committee of the Ragged School Union, stating the facts of the case, and presenting the boy for examination. The Committee unanimously resolved to aid the Superintendent in sending the boy to his evidently conscience-stricken and penitent father, by advancing the balance needful to complete arrangements for his embarkation; and most probably by the time this paper meets the eye of our readers, he will be riding the billows, leaving behind him his worthless mother, who is now living on the wages of sin, and hastening to his anxious father, to whom, by the force of industrial training, and the influence of religious instruction imparted, he may, under Divine blessing, be made very useful.

LEGAL RESTRAINTS ON PUBLIC WORSHIP.—No. III.

We congratulate our readers, and the friends of Ragged Schools and Home Missions, upon the success that has attended the labours of the Earl of Shaftesbury in relation to the Religious Worship Bill. At the time of going to press last month the Bill, as amended by the Lords, had just been sent back to the Commons for confirmation. Since then, not only has the House of Commons approved the amendments, but the Bill has received the signature of Her Gracious Majesty the Queen, and therefore now stands part of the statute law of England. This new Act points out in the first place the power possessed by the incumbent or curate, and the persons authorized by

either of them, to conduct religious worship in a school-room or any building, be it barn or palace, in any part of his district, without in any way being molested by any power, judicial or ecclesiastical. In the next place it enables a householder to use his dwelling, or any building attached thereto, for the purpose of religious worship, and at which any number of persons may be present, without his being any longer subject to the pains and penalties of antiquated and pernicious laws. And lastly, all meetings that may in future be held by Missionaries, Scripture readers, and teachers, for the religious instruction of the ignorant outcast—the arousing of the careless sinner to a sense of his spiritual danger—for convincing the materialist that he has an immortal principle of existence, for the welfare of which he is held responsible—or for proving to the atheist that there is a God, the denial of whose existence after so much evidence of that truth, both from nature and from revelation, constitutes the essence of his folly,—all such meetings, whether they be held from house to house as permission may be obtained from the residents, and to which the neighbours may from time to time be invited; or whether they be held as opportunity may serve in the same place, they shall for the future be lawful assemblies. Such are some of the benefits resulting from the efforts of the Earl of Shaftesbury. May God in His love and mercy give us all grace and wisdom rightly to employ our opportunities for promoting his glory, by spreading the knowledge of His Son, whom to know is life eternal!

We now hope the time is not far distant, when the heads of the Church of England will revise their custom of inserting clauses in the leases of Church property, by which the lessee of that property forfeits his lease, if upon the premises meetings for religious worship should be conducted by Protestant Dissenters. Such a clause savours of ancient persecution, reflects painfully upon its authors, and is derogatory to a church, whose spiritual Head commanded all His disciples to "Go into all the world, and preach the Gospel to every creature."

OUR RAGGED SCHOOL CHILDREN OUT OF TOWN.

The season of the year has now returned when it is commonly said, "Everybody is out of town," but that is applicable, in general, only to royalty, nobility, and gentry. The poorer portions of the population, however, now and then get a day or two, and seek recreation in a railway or steam-boat excursion, or by the aid of the pleasure van, seek gratification in beautiful scenery and fresh air. The children of Sabbath and other schools too share in treats of this description, and the children of the poorest and most degraded classes are not overlooked in this respect. It has been the practice of the managers and supporters of many of our Ragged Schools to treat the scholars with a journey into the country once a year. The children, however, of some others have not been so fortunate, not so much from want of disposition on the part of the teachers and friends to do it, as utter inability from want of funds. It was this fact that moved that noble and generous benefactor—the Earl of Shaftesbury—to write on the subject,* and to give the sum of £20 to meet such necessities, as well as to influence other friends of the poor to render assistance, in order to carry out the object somewhat extensively. The first of the schools assisted was

SPICER STREET, SPITALFIELDS.

The day fixed on by Lord Shaftesbury to give the poor children of this school a treat, by an excursion to the Crystal Palace, was Monday, July 16th. The weather was not propitious; it rained nearly the whole day. But, notwithstanding, the full compliment of children and teachers were punctual in their attendance at the school-house, and were content to wait, hoping the rain

* See Lord Shaftesbury's Letter in number for August, page 162.

might cease, if even but for a short space. At length a favourable interval came, and they were quickly marshalled in companies of ten, each superintended by a teacher, and they hastened with all possible speed to the railway terminus, London Bridge. This, to them, was a great point achieved, as now they could ensure protection from the weather for the rest of the day. They were met by the Secretary of the Ragged School Union, who, having paid the charges, they were quickly packed into the railway carriages, and in most cases, experienced for the first time in their lives the pleasures of travelling by steam, which they described to be "like riding through the air." Presently they neared the great object of attraction and interest—the Crystal Palace. They alighted, and in companies of ten, with light hearts and cheerful feet, ascended the numerous steps, and perambulated the spacious palace, gazing with wonder and admiration upon things, the like of which they never saw before.

The very admission of these poor but well-conducted children, seemed to add to the number of the many curiosities gathered here. The attention of not a few of the richly-attired was at once attracted, and the natural inquiries made, Who are these children? What school do they belong to? and, Who is at the expense of bringing them here? These queries were soon answered, and none took offence at the presence of such company, but all seemed rather to be deeply interested in the scene presented, and spoke in high commendation of the nobleman by whose liberality such a rich treat had been afforded to these poor children. Several, however, wishing to share in the luxury of the benevolence exercised by the Earl of Shaftesbury, contributed towards purchasing additional refreshments for the children, and they in return sang several of their favourite hymns, much to the delight of the numerous bystanders who gathered around them. It was delightful indeed to see such an interesting group occupying the spot, so recently honoured by the presence of our most gracious Queen; and we could but think, had she have been present, her royal heart would have been delighted also. Delightful, as, doubtless, this treat was to the teachers who accompanied the children, pleasing as it must have been to those who saw them there, and gratifying as it must have been to the noble Earl himself, we feel that impressions more deep and lasting were made upon the hearts and memories of the children themselves, and trust that they will result in good to those dear ones who are strangers to such elevating recreations.—The second school thus assisted by the Earl was that of

NORTH STREET, BETHNAL GREEN.

The day fixed for taking the scholars of this school to Greenwich Park, was the 31st of July, but the weather being so unfavourable, it was postponed till the next day, which proved a very fine one. They mustered at the school-house 300 strong; those only who had been regular in attendance and well-behaved having been invited. They were conducted to the steam-boat under the superintendence of 25 teachers. The journey both to and from was greatly enjoyed, and performed without an accident. It was most delightful to see them divide and arrange themselves into sundry merry groups, and play their many gambols in the beautiful green Park. The teachers were their leaders in sundry games, and the exercise of the skipping-rope and ball. When tired they were occasionally refreshed with excellent buns and good milk. In the evening they returned, well pleased with the day, and full of gratitude to that kind-hearted nobleman by whose thoughtfulness and liberality they had been thus entertained.

THE LONDON SHOE-BLACKS.

On Thursday, August 9th, the boys of the three Shoe-black Brigades went to Richmond Park, accompanied by a large number of friends. The bright uniforms of the Red, the Blue, and the Yellow Societies caused many a good-humoured smile from the people, as the 120 little fellows marched along with a band and banners gaily painted with emblems appropriate to their humble but industrious calling. Several old Shoe-blacks were present, who showed by their dignified

bearing that they had risen to comfortable situations, and others were not forgotten who are serving in the Black Sea and the Baltic fleets. After foot-ball, cricket, and other boyish amusements in the Park, the motley freight of the steamer cheered all the way home, and the loud response of many thousands of spectators on the river told how hearty is the sympathy felt for those who are enjoying a holiday made sweet by honest labour.

BROAD STREET, ST. GILES, RAGGED SCHOOLS.

One of the most gratifying sights witnessed for many years past in the parish of Giles-in the-Fields was seen on Tuesday morning, the 14th ult., when nearly 400 children, attending the Ragged Schools of the united parishes of St. Giles and St. George, Bloomsbury, took their departure from the school-house, comfortably seated in nine vans, amidst the cheers and rejoicings of a large number of their parents and the inhabitants of the neighbourhood, for a day's excursion into the country. Never were a body of children in better spirits—every heart seemed filled with gladness, and every countenance beamed with joy at the prospect of being conveyed from the close alleys and courts, where their homes are principally situated, to the green fields of the country. Truly it was a charming spectacle. The juvenile company were taken to Willesden, about six miles on the Harrow Road, where they spent the day in the fields adjoining the house selected for their reception. The children were supplied with a good dinner and tea, and every means taken to give them exercise and amusement in the shape of balls, swings, bows and arrows, donkey-riding, etc. The place was admirably adapted for the children, and never was a day more fully enjoyed by them, and nothing occurred to mar the happiness of the day. The results of such a day's treat to children so circumstanced as the children of the Ragged School is incalculable. In the afternoon the four worthy curates of the two parishes, and several friends of the school, joined the youthful throng, and helped in the amusement and happiness of the children, by whom their presence was greatly appreciated. The expenses of the treat were raised by special contributions, to avoid resorting to the funds of the school. Sufficient funds have not, however, yet been raised to pay the whole expense incurred, but it is sincerely hoped there will be found among those interested in the welfare of the poor who will not allow the deficiency to fall upon the praiseworthy teachers, who are so deeply interested in the physical, moral, and religious welfare of their youthful charge. Contributions will, therefore, be thankfully received at the Ragged School-house, George Street, St. Giles's, or Mr. J. G. Gent, No. 1, Exeter Hall, Strand.

BREWER'S COURT.

At the expense of the teachers and friends of this school, five vans were engaged, and 150 scholars taken to Hampton Court. Nothing could exceed the pleasure evinced by the poor little creatures as they came in view of the fields on the road, and they were exceedingly delighted with their ride through Bushy Park. The deer attracted their particular attention. As they journeyed the air resounded with the cheerful school songs and hymns sung, and cheers of applause by the inhabitants whom they passed.

Arrived at the green the gambols began—scrambling for apples and pears, skipping-ropes, balls, etc., were in full requisition. A good dinner, consisting of cold beef and bread, and then a walk through the Palace, subsequently a substantial tea, with an abundance of cake, and a cheerful journey home, completed the delightful day.

The character of the school, and the tone of feeling on the part of the scholars, were evidenced by the sundry banners provided for the special occasion, bearing the mottos of, *"Brewer's Court Ragged School;" "To the Poor the Gospel is Preached;" "Peace—Happiness—Joy;" "Truth—Obedience—Sincerity;" "God save the Queen;" "Long live the Earl of Shaftesbury."*

THE POWER OF BIBLE TEACHING.

A POOR, ignorant, ragged little girl applied for admission into the Industrial School at G——, and was received. Here she learned both to read and sew, and was rather a promising pupil. One day, however, she refused to read the Bible, saying, "My mother bade me not to read it." The teacher replied, "Tell your mother the Bible will do you no harm, that it will make you wise unto salvation; and the rules of the school, which must be observed, require that every scholar able to read should read the Word of God." The mother, unwilling to deprive her child of the industrial training she was receiving, and herself of the fruits of that industry, at length consents, and her little girl reads the Bible daily and commits portions of it to memory. With maternal anxiety for the welfare of her child, she resolved to keep a strict watch on what she learned, and counteract at home any evil influences of the school. For this purpose she made her, evening after evening, repeat the lessons she was taught, and questioned her regarding them. She was both surprised and disappointed. One day she hears of Christ's conversation with the woman of Samaria; another, of his discourse with Nicodemus; another, of his love for the family of Bethany—of his sympathy with Mary and Martha on the death of their brother Lazarus, and of his raising him from the dead; again, she hears of the full and free forgiveness of the penitent Magdalene, while the proud and self-righteous Pharisee is reproved—and so on. There was nothing against the blessed Virgin, the Pope, or the true Church in all this. She had never heard these things before, they had all the charms of novelty, and, with a power peculiar to the Scriptures, commended themselves to her mind and heart. Matters went on in this way for some time. The teacher had now at least one pupil whose name never appeared on the roll, and who had never been seen in the school. After some time, the little girl is regularly absent from the school. What has become of her? One evening a gentle knock is heard at the teacher's dwelling, the door is opened, and there stands, with anxious countenance, the little pupil. After a kind recognition she says, "Please, ma'am, would you lend me a Bible?" "What do you want with the Bible?" asked the teacher. "I want," said the little girl, "to read it to my mother. She is sick now, and I cannot go to school. I used to tell her all my lesson every day. I have told them over and over to her, and now she wants that book of which she has heard so much." The Bible was willingly given. The teacher visited the woman, and often found her little pupil reading the Word of God that maketh wise unto salvation to her dying mother. The woman departed, giving almost the highest evidence that a poor Roman Catholic could give, that she received and rested on Christ as all her salvation; for no earthly priest attended her death-bed, and no anointing oil was applied to her person. Her only priest was the great High Priest, and her anointing was that of the Holy Spirit.

Soon after, the health of the little motherless girl began to decline. Her form is more slight, her step less elastic, and her spirit less buoyant than her companions. Unable to keep pace with them, she returns from school companionless, yet not alone. Her upturned face and moving lips often told how her solitude was improved. She was addressing to the great unseen Divinity a prayer which she admired and loved, the words of which were taught her by the patroness of the school, and the spirit of which came down from above. She grows in knowledge, and seems ripening for a better world. Death had marked her as an early victim. He touched her gently, and she faded away as a leaf. Her latter end was peace. We have good hope that as mother and daughter lie together in the same grave, so are they also before the throne of God, witnessing *there* that the Word of God alone is able to make wise unto salvation, as they now testify to us that the Industrial Schools of Connaught are one of the many means which God employs in gathering his hidden ones to a saving knowledge of himself.

VALUABLE SERVICES ACKNOWLEDGED.

The usual half-yearly social tea meeting of teachers and friends of Bloomsbury and St. Giles's Ragged Schools was held on Tuesday evening, July 31st. These occasional meetings are convened for the purpose of social intercourse—the discussion of some useful practical subject—and prayer for the Divine blessing and aid of the Holy Spirit. The ordinary course of proceedings, however, on this occasion was interrupted by the chairman, J. H. Fordham, Esq., stating that he had a very pleasing duty to perform in relation to the much esteemed and indefatigable Hon. Secretary, Mr. Williams, who had now sustained, and most efficiently carried out, the onerous duties of his office for ten years. It was well known to all present how greatly the institution had been benefited, and its interests promoted, by his useful labours. The school, when Mr. Williams took office, was held in small and inconvenient premises, and very limited in its operation, but now they could rejoice in being able to assemble in premises spacious and ample; and there were in a flourishing condition a Sabbath School, Day Schools for Boys, Girls, and Infants, Week Evening Schools, a Refuge for Boys, and a Refuge for Girls. The Committee had long felt greatly indebted to their Secretary for his devoted, self-denying, and generous labours, and had resolved on the present occasion to testify their regard and esteem by begging Mr. Williams to honour them by accepting the Testimonial, which was then for the first time placed on the table.

The presentation consisted of a very elegant solid walnut Inkstand and Envelope and Paper Case, beautifully mounted with electro-gilt ornaments. A very handsome Quarto Family Bible, with Marginal References, superbly bound in morocco, being one of six specially got up by the British and Foreign Bible Society for presentation to clergymen in India. Also an antiquely bound copy of Bunyan's Pilgrim's Progress, with numerous steel engravings, and Commentary by Scott.

The Bible bore the following inscription:—

> "Presented to Mr. W. Williams, by the Committee of St. Giles's and St. George's, Bloomsbury, Ragged Schools and Refuge, as a small testimonial of their respect and regard for his long and valuable services as Honorary Secretary to the Institution. July 31st, 1855."

The presentation was followed by many appropriate congratulatory observations from other members of the Committee, teachers, friends, and a representative from the Ragged School Union. The articles constituting the presentation were then graciously accepted by Mr. Williams, who up to that moment had been in entire ignorance of the purposes of the Committee. They were, however, regarded by him as appropriate, and ever calculated to remind him of his twofold official character of Secretary to the institution, and Superintendent of the Sabbath Schools. The inkstand and envelope and paper case was an essential requisite to the former, and the Holy Bible was indispensable to the latter, in order that he be thoroughly prepared to co-operate with those engaged in instructing the children in the things that belong to their salvation. The Pilgrim's Progress would ever be the means of reminding him of his own experience as a Christian, and inspire him with courage to persevere in the path of duty which it so clearly indicated.

Editor's Portfolio.

DEW-DROPS.

The poet loves the dew-drops—he delights in the pearly tears, with which nature weeps the absent sun, and bright are his musings, as he sees them quickly vanish before his returning smile.

These fairy diamonds have charms for the grave philosopher too, for, as they sparkle in the sunbeams, they disclose to him the secrets of the light, and his brain is soon busied fathoming the matter.

But does the philosopher or the poet seek to know who hath begotten

the dew-drops? or, is it enough for the one to have found something beautiful to feed his fancy, and for the other to have found something wonderful to feed his intellect?

Alas! the Spirit of God moveth through the earth, and no man knoweth it!

If the poet feels His presence, he is something more than a poet: if the philosopher recognises Him, he is something better than a philosopher. It is the Christian who looks from the dew-drops to God, and cries, "My Father made them all!"

But does every Christian consider who hath begotten the drops of dew? Alas! in this bustling time, when all are hastening to make themselves rich, surely it would be a sad waste of time to think of such trifling things as the dew-drops! Yet would it not be better if the Christian, like the patriarch, went sometimes, at eventide, into the fields to meditate? If he would oftener leave the "din of towns and cities, with their fitful stir, unprofitable," to commune with his own heart, and be still?

Is there no fear of Christians suffering their religion to degenerate into the routine of a lifeless formalism,—no danger that whilst troubled about many things, they forget how many have not yet sought and found the one thing needful? There is such danger. Multitudes, not without cause, are reproaching professed Christians, and saying, "No man careth for our souls." There is a greater anxiety about religion abroad in the world than ye think, perhaps. Many are there who would fain ask the question, "Men and brethren, what shall we do to be saved?" But who are the men and brethren who will give the answer? where are the men who take the weary and heavy-laden by the hand, and bear them to Him whose yoke is easy, and whose burden is light?

Is the inquirer poor? Then does he find the Christian (except in profession) less unapproachable than other men? Is he young? Does he find the Christian more solicitous about his childish soul, than others are about his childish intellect? Is the anxious one your equal in society and age, your acquaintance, your companion? Then does he see in your walk and conversation that which would invite him to unburden his soul to you, that which would lead him to think you could answer his inquiries?

Christians, think of these things. Opportunities of usefulness are afforded you, and for these you must one day give an account. "Of them to whom much is given, much will be required." "The Son of man came to seek and to save that which was lost." This was His mission;—it is yours also!

But we have forgotten the dew-drops.—What has all this to do with them? Just this:—That if men would oftener consider who hath begotten the dew-drops—if they would oftener commune with the spirit of beauty that walketh through the earth, remembering whence it cometh; if they would oftener bend their scrutiny on their own hearts, and consider the few scattered dew-drops—holy thoughts—that are refreshing that barren soil; and if they would remember too, that, as the sun claimeth the dew-drops as his own, so God claimeth the incense of our better nature; e'en if they would oftener seek solitary commune with their Creator; then, surely they would become more correct, more spiritual, more anxious that others should share their joy, and it would be less difficult than now to know which are the children of God.

But does any one who dares not call himself a Christian see this? Think not that, therefore, you need not ask, "Who hath begotten the drops of dew?" nay, ask it again and again, until you have found an answer that satisfies your soul. Then lay up the answer in your heart, and when you have tried the world's pleasures and sipped its sweets—when you have wearied yourself with its good things, and your immortal soul turns away unsatisfied, and longs for rest—when coldness and disappointment have blighted your heart, and passion has scorched up the well-springs of your being—oh! then turn unto the Lord, whose blessings fall soothing and peaceful as the gentle rain upon the mown grass, and seek refreshment and revival from Him "who hath begotten the drops of dew."

Poetry.

ENGLAND! TRAIN THY CHILDREN!

TRAIN up thy children, England,
In the ways of righteousness, and feed them
With the bread of wholesome doctrine.
Where hast thou thy mines—but in their industry?
Thy bulwarks, where—but in their breasts? thy might—
But in their arms?
Shall not their numbers, therefore, be thy wealth,
Thy strength, thy power, thy safety, and thy pride?
Oh, grieve then—grieve and shame,
If in this flourishing land there should be dwellings
Where the new-born babe doth bring into its parent's soul
No joy! where squalid poverty receives it at the birth,
And, on her wither'd knees,
Gives it the scanty bread of discontent.

SOUTHEY.

Notice of Meeting.

CHAPEL STREET, STRATFORD.

ON Monday evening, August 6th, a public meeting was held in the National School-room, in aid of the above Schools. Samuel Gurney, Esq., presided.

There were 100 boys and 100 girls belonging to the School present, and during the evening they sang an anthem, after which the Chairman addressed them, pointing out the advantages of the Schools, and impressing on them the necessity of availing themselves of the benefits thus presented to them. He pointed out that their future welfare in life mainly depended on their own conduct, and that any one, or all of them, might, by proper conduct, and by habits of industry, honesty, and sobriety, become respectable members of society. Mr. Gurney having very kindly invited the children to spend an afternoon in his park during the ensuing month, each child was presented with a bun, and left the room. The public meeting was then held, and several admirable speeches in the behalf of Ragged Schools were made.

The Report stated that for two years the teachers prosecuted their self-denying duties in the small, ill-ventilated, crowded rooms of the cottage in Dean's Court, but since the last meeting held, the Committee had obtained well situated, and convenient premises in Chapel Street, formerly a chapel, with a piece of ground attached. They had fitted up the building for school purposes, and intend as soon as practicable to erect premises on the ground adjacent, for industrial purposes. The premises had been purchased on a lease for 80 years, for £305.; at a low ground rent of £8. per annum.

The operations carried on consisted of a Day School for boys and girls, and infants. The attendance varies from 170 to 250. A boys' Evening School, with an attendance varying from 40 to 50. A Sabbath School, with an attendance of about 100. Also an Industrial Class for boys, who make paper bags, and receive as a reward one-third of the proceeds. This has been a means of great good to the lads employed, especially those who previously to being thus occupied were in the habit of living by dishonest practices. Several lads having become desirous of abandoning a life of crime have been sent from this school to the "*Home in the East*," and are going on very hopefully.

The receipts from July 1853, to July 1855, including special and annual grants from the Ragged School Union, amounting to £62. 10s., had been £516. 3s. 9d. The expenditure £575. 18s. 6d., leaving a deficiency of £61. 16s. 11d.

Mr. Cotton at some length advocated Ragged Schools as one important means of preventing crime, pointing out the necessity that existed for the moral and religious education of poor and destitute children, and that it became the duty of the wealthier classes of the community to make such a provision. In his official capacity as a magistrate, and as Chairman of Quarter Session, he had felt it a most painful duty to pass sentence on many offenders who were brought before him, from the conviction that had they received the benefit of moral and religious instruction in early life they would not, in all probability, have been enrolled among the category of criminals, but have become useful and respectable members of the community. Crime must of necessity be punished for the protection of property and good order of society; but prevention is better than cure, and to a great extent would be accomplished by such institutions as Ragged Schools. He believed the upper classes were not averse to these institutions, but there was much apathy among those who ought to aid in all undertakings having for their object the amelioration of the condition of the poor and destitute.—Samuel Gurney, Esq., Alderman Finnis, the Rev. William Streatfeild, Rev. William Holloway, G. A. Hilleary, Esq. Rev. T. B. Marsh, John Lart, Esq., and William Stanton, Esq., also addressed the meeting on the benefits likely to accrue to the neighbourhood from the establishment of Ragged Schools. After a vote of thanks to the Chairman the meeting broke up. Upwards of £70. was collected on the platform. The funds and prospects of the schools appear eminently satisfactory, and from the additions that may be expected to the funds from an increased number of subscriptions during the ensuing year, there is little doubt they will become highly efficient, and realize the most sanguine expectations of the promoters.

Papers, Original and Selected.

SCOTTISH RAGGED SCHOOLS.

No. IV.—Perth Boys' School of Industry.

The distinction between Ragged and Industrial Schools, although in their grand object they are identical, is yet sufficiently broad to be at once comprehended by every intelligent reader. The attendants on both are drawn from the classes which are the most abject and wretched, and the design of both is to raise them up to the platform of physical and temporal well-being, and above all, to educate them in the knowledge of Him whom to know is life eternal. But the Industrial School, while it is undoubtedly a Ragged School, is yet something more. The Ragged School carries forward its work on the Sabbath as well as the week day, —the Industrial School *quoad* secular labour, operates only during the week. The attendance on a Ragged School is often fitful and irregular as to numbers, that on an Industrial School, as a rule, is definite and precise. At the Ragged School, you find very young children as well as grown-up young persons of both sexes, whereas the inmates of the Industrial School are generally boys or girls from ten to sixteen years of age. The Ragged School imparts knowledge by communications to the eye, the ear, and the understanding, which in secular matters may afterwards be most useful helps towards an acquaintance with a trade or business; whereas the Industrial School makes ready for future labour, the young carpenter, tailor, shoemaker, or gardener, as the case may be. In neither, as far as our Schools, and those in the United States, conducted on our principles, is the secular placed above the spiritual; on the contrary, the foundation stone of the fabric is the "truth as it is in Jesus," the word of the living God. It has been our duty from time to time to defend the position which Lord Shaftesbury, and the fathers and founders of Ragged Schools generally, have taken up on this vexed question—whether the Scriptures, mutilated by false translations and accompanied by pestilent notes and comments—or THE WORD as the Spirit of God dictated it, pure and entire, shall be or should be the text-book of the Schools. Some say, as in one of the Edinburgh Schools, let the Romish and Protestant versions be read side by side, and thus, as we shewed in a former paper, most inconsistently do Romanists and Protestants belie their convictions, declaring that "the Scriptures are read by *all* the children." Now this is *not* the general character of the Scottish Ragged Schools already noticed, nor indeed of those throughout the kingdom. And from a personal visit paid to the "Edinburgh United Industrial School," some months ago, while there was much to admire, nay, to imitate, yet as Romish notes and comments appended to the Douay Bible are read by many of the children and are enforced and applied by a most zealous and able teacher, our convictions, previously expressed in this Magazine as to the fatal flaw in the operations and system of the School, were amply and painfully confirmed.

The School which we are about to notice in this paper is like most

of those in Scotland, described in previous articles, *Industrial* in their character. It is called the "Perth Boys' School of Industry;" the Annual Reports, for the last three years, lie before us.

If any of our English readers have visited Perth, passing across the ferry from Edinburgh to Burntisland, thence through "lang Kirkaldy," and sweeping onward past the beautiful Strathmore, and thence over the bridge of Earn, till Perth itself, embosomed in the hills, and on the verdant banks of the Tay, comes in sight—they will not be indisposed to say, "this is indeed a fair city." The genius of Scott has thrown a charm over it to the lover of the olden time, and the classical reader recollects, how history records, when the Roman legions looked down from the mountain range to the south, they cried out "*Ecce Campus Martius*," their own Tiber, and the field for military gatherings on its banks, being vividly recalled by that flowing stream and the meadows which it watered. But the philanthropist and the Christian penetrating the city, will find much to interest and delight, and something also to give him pain. Christian ministers faithful and able, churches well filled on the Sabbaths, schools largely attended, benevolent Institutions for the relief of the sick and the poor, abound, and yet vice has still its hiding places in Perth. Ignorance, the mother of sin, still spreads her sable pall over some of its secret recesses, while intemperance mars oftentimes the efforts of Christian love, and either leaves children fatherless and motherless, or under the unhallowed example and influence of parents whose brutality and neglect must drive their offspring into crime. But Perth, we repeat, is not wanting in its agencies to counteract, to reform, to bless, and to save. And pleasant, indeed, is it to find the Directors of the Perth Industrial School, in giving in their Report for 1853, stating that they meet their supporters "for the tenth time," and announcing "the continued prosperity of the School." This Industrial School, therefore, originated in 1843, has the honour of being one of the first in the field. The following statistics, spreading over these ten years, will be found interesting and instructive:—

Since the opening of the Institution on 1st January, 1843, there have been admitted in all		145
Of whom were Orphans	43	
„ Fatherless	53	
„ Motherless	18	
„ Having both parents alive	31	
	—	145

Of those who have left the School, the following information has been obtained:—

There have emigrated, after learning trades, two to America and two to Australia	4	Meal-miller	1
Agricultural Labourers	15	Mill-spinners	3
Shoemakers	8	Rope-spinners	2
Weavers	4	Bookbinder	1
Tailors	3	Ship-carpenter	1
Painters	3	Wire-worker (master)	1
Dyers	3	Soldiers	3
Bakers	3	Fishmongers	2
Tinsmiths	2	Sweeps	3
Saw-millers	2	Sailors	2
		Tanner	1
		There have died	10

It appears from the *first* of these tables that somewhat less than one-

third of those admitted had lost *both* parents, about one-half were deprived of one parent, and that of nearly one-fifth of the number both the parents were alive. It would be curious and instructive for our friends who are associated with the management of Industrial Schools, to compare these proportions with those immediately under their eye. We are inclined to believe that the Perth School gives a fair average representation of the condition as to the *relative* and *family* position of the inmates of Industrial Schools generally. But in the *second* of the above tables the reader cannot but be struck by the unusual variety of trades and occupations taught in the Perth School; or, if all are not actually taught there, the various occupations to which by its help they have been enabled to enter upon with success.

At the tenth Annual Meeting, after the boys had gone through several of their educational and gymnastic exercises to the great satisfaction of those present, one of the boys delivered the following address, which we think worthy of a place in our pages:—

"Ladies and Gentlemen,—We thank you once more for your great and continued kindness. May the blessing you have conferred on us return manifold to yourselves.

"Since we last met you here we have gone to the grave with three of our little companions, who, we trust, died in the Lord.

"May we all prove as many brands snatched from the burning, and fitted by grace to shine as stars in the firmament.

"Your Christian benevolence has brought us to the feet of Jesus. May we adorn His Gospel, and, living the life of the righteous, may our latter end be one of perfect peace.

"Amen." (Responded to by all the class.)

How encouraging thus to find the living "brought to the feet of Jesus," and three gone to the grave of whom there was a good hope that "they died in the Lord." One of these three we are informed, on his death-bed repeatedly expressed his gratitude for the kind asylum he had obtained, where, as he said, he had first got his daily bread; and he expressed great anxiety that his younger brother should be continued at the school. On being asked if he recollected anything he had been taught in the school, he eagerly exclaimed, "I *mind much*" (remember much) "*about Jesus!*" Blessed be God! such trophies as these are not unfrequent in our schools, and as long as the good seed is sown in tears and with earnest prayers that the bright warm beams of the Sun of Righteousness may quicken it, and the dews and rains of the Holy Spirit may water it—we may with humble confidence look for such gladdening results.

At Perth there are public gardens called "Patriotic Gardens," and an adjoining park in the Glasgow Road, and during the summer of 1852, the boys of the Industrial "tenanted their allotments" in the gardens, and cultivated the adjoining parts with such success, that they obtained the second prize for the excellence of their agricultural operations.

In reference to the religious basis of this school, it is the same in its catholicity, as well as in its evangelical character, as those which in the metropolis and elsewhere have commanded such general support from earnest Christians of various denominations. And so in their Report we find the following:—

"The directors have only to repeat that their school is attached to no particular section of the Christian church: the Bible, and the Bible alone, is their standard of

faith and doctrine. The school is open at all times for the inspection of clergymen and members of all churches. They have to record their thanks to those who occasionally visit, and speak a word in season to the scholars, and regret that these visits are not more frequent, encouraging as they are to the teacher, beneficial to the boys, and forming the most satisfactory test for judging of the efficiency of the school."

In looking over the Reports of 1854 and 1855, we find the time-honoured and peculiar custom of a boy delivering an annual address still preserved. We have given one specimen; let us add, for novelty's sake, and also as suggestive of what this school has accomplished, the remaining two. The boy's address (in the name of his fellows) for 1854 runs thus:—

"Ladies and Gentlemen—As the mouth-piece of these forty-six boys, I thank you for all your kindness to us; most of our number are orphans, few of us have both father and mother alive. We look then to you, as our Christian parents, in the name of Him who left his command, 'To feed his lambs,' and said, 'Suffer little children to come to me, and forbid them not.' May we all, and may you all, be of the 'kingdom of heaven.'

"As you have *blessed us*, so may God, in his grace, *bless you*; and passing through the '*School of Industry*' of this busy world, may we all meet again in that happy, happy land, where 'there shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him.'

"Amen." (Responded to by all the class.)

That for 1855 is as follows:—

"Ladies and Gentlemen—Our school, or rather your school, the second in date in Scotland, has now finished the twelfth year of its history.

"Some who there received a kind refuge have since died, and we trust, in Christ, have gone to glory. Not a few are now resident in distant places of the world. Some dwell amongst us, and have become husbands and fathers, and, we trust, are proving themselves good citizens and true Christians.

"There are still in our school fifty-two boys, and in their names I thank you for your continued kindness towards this school, and we hope, with the help of God's grace, we may be able to prove ourselves not ungrateful; but ever desirous to adorn the gospel of Christ, to do justly, to love mercy, and to walk humbly with our God.

"Amen." (Responded to by all the class.)

By "patient continuance in well-doing," it is plain much has been achieved by the Perth Boys' School of Industry. In 1854 there had been admitted in all 154, in 1855 the numbers admitted, reckoning from 1843, amounted to 170. Some of them have died; some left of their own accord, or were injudiciously removed by a mother or a foolish friend; of some who are emphatically "vagrant boys who remained but a very short time at the school," no exact tidings can be given, while others have entered the business of life in various departments, a blessing, and not a curse, to themselves and society, while we read of "three comfortably married and now heads of families." "As may be supposed, those who were received early in youth, and remained longest at school, have given the most encouraging results. . . Some of the boys who have emigrated, occasionally write to the directors and others, with kind remembrances of their abode in the school and grateful expressions for the benefits there received." How pleasant, too, to read of the annual excursion to the beautiful metropolis of Scotland, and of the spending by the boys "of a happy day in viewing its many objects of historical interest!" And then to find the true freemasonry and "frater feeling" strong which binds the hearts of those employed

in the same work of love, and even public companies forgetting their gains and catching the sympathetic flame! And thus we read with pleasure the record:—

"The boys, at the usual season, had the privilege of visiting Edinburgh, and spending a happy day in viewing its many objects of historical interest. Thanks are due to the Directors of the Central, and Edinburgh and Glasgow, Railways, and to their officials, for their kindness in affording a cheap transit; and to Dr. George Bell of Edinburgh; Mr. Todd, Superintendent of the original Industrial Schools there, and other gentlemen connected therewith, who showed the boys much kindness, and benevolently afforded them refreshments. On visiting the Industrial School at Edinburgh, its inmates requested liberty to manufacture, in their presence, and to present each of the Perth boys with an elegant paper box, as so many memorials of their happy meeting."

The Perth School Directors have agreed to place the institution under the Act for Scotland as to vagrant boys, whose support is to be chargeable against their parents or the parochial board.

This Act fixes the age of acceptance of young persons into the Industrial Schools as under fourteen. They are not to be detained beyond fifteen years of age. Any juvenile under that age found begging or without a settled place of abode, or without visible means of subsistence, may be sent, unless security is given for good behaviour, to a Reformatory School sanctioned by the Secretary of State. We regret to find that there is no immediate prospect of the Act being put into operation in Perth. And most heartily do we join in the hope, not only for Perth, but for all other large towns similarly situated, "that the public may soon enable the directors to obtain more extended and suitable accommodation, and *towards which the Government is now* authorized to give sufficient aid." Yes! "sufficient aid," like Hercules, to those who first "help themselves;" it is thus we believe that Government aid can be given without injury; nay, when thus given the benefits of the Industrial and Reformatory Education, if but Christians are faithful and liberal, will all over the land be multiplied one hundred-fold, to the glory of God, and the true interests of our beloved country.

PAUPERS THE WORST PRISONERS.

"It is an observation," says the British Ladies' Society, "that the worst prison cases come from Workhouses, and it is greatly wished that the simple means of good, which have been found efficacious in prisons, might be extended to these establishments. From the gratuitous visits of Christian ladies, whose main object, under the blessing of God, is to bring the Scriptures in their practical and experimental power to bear upon those visited, we may surely hope that such benefit might arise, particularly to the young, who have fallen through the ignorance, neglect, and misrule of their parents; and to the aged, who, from this their last resting place on earth, must shortly pass into a boundless eternity."

WILD COURT, PAST AND PRESENT.

In our December number, last year, page 229, we gave particulars of the wretched dens of infamy and filth, as at that time witnessed in Wild Court, Great Wild Street, Drury Lane. This court contains fourteen houses, and is situated on the eastern side of Great Wild Street. It is about five minutes' walk west of Lincoln's Inn Fields, and in the centre of what was once not the least fashionable quarter of the metropolis. Near to it, is said to have lived some of the distinguished men and women who are indebted for some part of their fame to the pencil of Vander Faes, or better known after his knighthood by Charles II. as Sir Peter Lely. At the close of last year, when the "Society for improving the condition of the labouring poor" began to operate in this court, it literally teemed with people of all ages, and of both sexes, two hundred families were huddled together in fourteen houses; or a population of about 1,000, exclusive of the idlers, thieves, and pickpockets who thronged the passages, stairs, and landings at night. The filthy and miserable condition of those dwellings was then almost beyond description. The basements, especially, emitted a most foul and offensive effluvia, partly owing to the long accumulation of animal and vegetable matters, thrown in through the area windows, and through holes in the ground floors, and partly to the occasional overflow of badly constructed brick drains, which passed beneath the floor, in some instances not more than a few inches below the floor boards. The back yards were only from five feet six inches to seven feet wide. The latrines were quite exposed, and singularly offensive, and the water butts were so dilapidated that they would scarcely hold water. The water supply was scanty and irregular. In the corners of the yards were dust-bins, which were emptied at long intervals. The front ground floor room of one of these houses had long been the rendezvous of a desperate gang of young thieves. In one of the top rooms of another of the houses an open wooden trough was actually found running along the wall and communicating with a gutter on the parapet outside. This trough was used as a sewer, and it emitted the most offensive smell. In short, no adequate conception could be formed of the stench and filth which characterised every portion of each dwelling, from the basement story to the garret, except by those who experienced them.

In order to give a few philanthropists and Christian men an opportunity of ascertaining for themselves, and not merely learning from the report of others, the real state of the houses, yea, rather the dens, of thousands of our London poor, Lord Shaftesbury called an out-door meeting of such persons in the middle of the court, just before the work of renovation commenced. That meeting was held on the 8th of November last, since which time the artizans employed in all branches of common buildings have been plying their skill and labour, till such a reformation in the sanitary condition, cleanly appearance, and general domestic comfort of the houses, as homes for the poor, has taken place, as to render them models worthy the attention of the philanthropist and the capitalist.

Our readers may form a tolerably correct idea of the great benefit to London in general, and to the inhabitants of Lincoln's Inn, Great Queen Street, and surrounding neighbourhood in particular, by the cleansing of this "Augean Stable," when we, on the authority of the Secretary of the Society, state that since the meeting referred to above was held, 16 cesspools have been cleaned out, and from 140 to 150 loads of night soil carted away; from 330 to 350 loads of accumulated refuse, animal and vegetable, dug out of the basements and conveyed away. In this last operation a solid mass of living vermin, three or four inches thick, had to be encountered and got rid of; and at one time the process became so loathsome that the labouring men engaged in it struck work.

So much for the *past*. May we never have occasion to burden our pages with a similar statement! On the 6th of August last, a second out-door meeting in the court was summoned by Lord Shaftesbury, that the friends of the poor

might have an opportunity of witnessing the change effected in the preceding eight months. They were in fact called to

"Look on this picture, and on that,"

for only by contrasting the past with the present, could they be able to arrive at a just appreciation of the difficulties of the undertaking, and the immense benefits resulting from its completion. The state of things is entirely changed, and those who saw Wild Court in November last could barely recognise it at the last meeting. There were found 83 families occupying 92 rooms, which were in a condition of marvellous comfort compared with their former state. Of these 83 families, there were 22 who had lived in the court before its renovation, and whose personal appearance, as well as the strong feelings of gratitude they entertain for this amelioration of their condition, speak volumes in favour of this benevolent work. In a pecuniary point of view, the matter has been profitable, and in this respect it is worthy the attention of proprietors of houses in similar localities in the metropolis; for since the change there has been an advance of more than 12 per cent. on the old rentals, and that notwithstanding there has been a slight reduction in the rentals of the individual occupants. No one who recently accompanied Lord Shaftesbury over the houses could fail to be struck with the comfort and singular cleanliness alike of the occupants and the rooms they inhabit, and to notice the utter absence of anything like an offensive smell of any kind in any part of the premises, and no hole or corner was left unvisited.

The basement has been paved and fitted up with coppers, and other arrangements made, for the purpose of giving the tenants the opportunity of washing their clothes, without doing so in their own rooms. Each room is separated into two by a dwarf partition, thus enabling a proper and decent arrangement of families during the night time, whilst proper ventilation is secured. Every floor is provided with a water closet, and a shaft for conveying the dust and refuse to a common bin, whence it is removed at stated periods. The staircases are lighted with gas.

No tenant can take lodgers, nor allow any soil or refuse to remain in front of the house. They must close the street-doors before dark every night; and no one will be allowed to remain in the lobbies or landing, or on the staircases at night. They must keep their rooms clean, and well scrubbed once a week at least. They must keep their windows clean, have their chimneys regularly swept, and deposit all dust and refuse in the shaft in the galleries for that purpose. The stairs and the landings must be scrubbed and washed down at least once a week; and the water-closets and galleries must be kept quite clean by the tenants in turn; while tenants on the ground floors are to keep the lobbies and yards well cleaned and scrubbed; and the back cellar kitchens are to be kept properly cleaned up by the tenants when they have done their washing. The tenants are not to wash their clothes in their rooms, but in the back basement kitchen, which is fitted up for the purpose, and to dry them as much as possible in the yards. There are also bye-laws, prohibiting the use of poles and cords for drying clothes out of window, the chopping wood or breaking of coal or coke on the hearth, or driving of hooks or nails into the walls of their rooms, or pasting pictures against them. The ventilators are not to be covered over or stopped at any time. All slops and waste water must be thrown down the water-closets, and not upon any account to be thrown through the attic windows into the gutters. Tenants who follow the markets must not keep their goods under their beds or in their bed-rooms; nor may rabbit-skins or hare-skins be kept in the rooms or hung out at the windows. No person will be allowed to make their beds on the floor; nor will drunken and disorderly conduct be allowed, nor card playing or gambling of any kind. The penalty for an infringement of any of these rules is *instant dismissal;* and it is expressly stipulated that free access shall at all times be given to the committee, the secretary, the superintendent, or the workmen employed by them.

From the rooms visited, it would appear that the majority of the tenants are

engaged in the manufacture of military clothing, and other slop work, and yet in three months the whole arrears of rent due to the society amounted only to 13s. 5d., and that from five individuals, 8s. 5d. of that amount falling due only the previous morning. Everything betokens that the experiment is likely to be most successful, and therefore we are gratified to find that the Society has been encouraged to secure another and even a more degraded locality (Tyndal's Buildings, Gray's Inn Lane) as a site for further operations. Of this new acquisition, it may suffice at present to state, that *one house* in it contributed *in one year, twenty cases to the Fever hospital*—how many to the *prison*, how many to the *workhouse*, how many to the *grave*, we know not.

REFUGES FOR AMERICAN BLACK AND WHITE CHILDREN.

Blue Books are often ponderous, and seldom attractive to the general reader; they, however, are the repository of good sound judgment and of much practical wisdom. We feel sure that the two blue books that recently appeared, containing a record of the labours of the Select Committee of the House of Commons for the elucidation of the treatment of criminal and destitute children, are not an exception to the rule. There is, therefore, no need for apology in occasionally quoting from their pages.

In America, the treatment of these classes has been far in advance of any plan that has been adopted in Great Britain. Doubtless our cousins, on the other side of the Atlantic, are a far-seeing race, and always ready to turn to their advantage the failure of others. They have long watched the evil workings of our prisons, when viewed either as Reformatories or places of terror to evil-doers, and in their own plans have avoided the evils into which we have fallen. At our expense they have gained wisdom. The outlines of their system may be gathered from the statement of his Excellency, Joseph Reed Ingersoll, Esq., late Envoy Extraordinary and Plenipotentiary from the United States, who was examined at some length before the Committee.

"Mr. Ingersoll explained that there are various Houses of Refuge and Reformatory Schools in different parts of the Union, their number being on the increase; and he described the constitution and economy of one of the first-named establishments at Philadelphia, with which he was more immediately acquainted. The institution has been in existence between twenty and thirty years. It is supported, in part, by private contributions, and partly also by appropriations of money by the Legislature of Pennsylvania; these funds having, in recent years, been augmented by the bequest of 100,000 dollars from a wealthy citizen. Its object is to retrieve young offenders against the law, or those who appear likely to become such, from the infamy of a judicial sentence of a criminal kind; by preserving them from the contamination of evil associates; from the temptations to which they are exposed in large towns; by conferring upon them the advantage of industrial training to fit them for gaining an honest livelihood; and by secular and religious instruction. They are, it appears, for the most part, admitted through the intervention of the magistracy. When a child is charged with crime, the magistrate before whom it is brought may, if he thinks proper, give a certificate that he believes the individual to be a proper subject for the House of Refuge, and upon the document being presented the child is received into the institution. Admission is likewise conceded in cases of extreme poverty, as well as of inability or neglect on the part of parents to take care of their children. Where a child is exposed by indigence or destitution to temptation and probable crime, the law permits a magistrate, without the consent of the parents, to place it in the House of Refuge until the authorities think it right to sanction its discharge; and the managers of the institution are empowered by an Act of the Legislature to detain all young persons who are so entrusted to them until the proper consent for their liberation is given. Occasionally, unruly children of a respectable station in life are, at the request of their friends, received in the house to undergo its discipline. But the greater proportion of the inmates come from the Courts of Justice, and the presence

of children of tender age in the ordinary prisons of Pennsylvania is of very rare occurrence. The Refuge is under the management of a body of gentlemen, who are elected by the contributors to its funds, and who render their services, without emolument, from philanthropic motives; but the Judges of some of the courts are charged with the duty of supervision of the establishment. The presiding Judge of the Court of Common Pleas for the County of Philadelphia is specially named in the Act of the Legislature which provides the House, and he frequently attends *ex officio*, looking over the record which is kept of the particular cases, and interposes, should he discover any circumstance which, in his view, betokens irregularity; or he is appealed to by the parents or friends, or those who are supposed to have any interest in the parties about whom any question may arise. Any Judge, moreover, Mr. Ingersoll believed, has a right to issue a writ of *habeas corpus*, upon an application being made on behalf of any child who happens to be in the House. When the parents or friends of the party have desired to have a particular inmate, either for their own service or otherwise, and the managers deemed it improper to withhold their assent, an application has been made for a hearing upon such writ. His Excellency did not remember an instance where a discharge had been granted, the tendency of Courts of Justice being very favourable to the carrying out of the objects of the institution.

"The industrial system in operation at the Refuge was briefly sketched. It is confined to workshops, in which the boys are employed, with a view, principally, to the acquisition of some occupation or trade; no opportunity being afforded for the cultivation of the soil, as a small garden is the only land attached to the building. These are attended by persons who are themselves generally interested in the sale of the articles that are made, who are invited there, and who give their attention for the purpose of instruction so far as the House is concerned; and some branches of industry are practised with considerable skill. In addition to the workshops there are school-rooms, where the boys are instructed daily in the ordinary branches of a plain education. Play-grounds are provided for active exercises and occupations which are conducive to healthful recreation and enjoyment. When a child has been in the House for some time—generally about twelve months—if he is deemed in a proper condition of mind and instruction, he is bound apprentice, generally to some person in the country, at a distance from the town; but sometimes to the master of a vessel which is about to proceed on a long voyage. On all occasions a request is made that the persons taking the children away will make reports in relation to their conduct; and those reports are, for the most part, satisfactory, good accounts being given of the conduct, temper, and disposition of the children, who have seldom been returned on account of their imperfect discipline or instruction. The ordinary period of detention is usually not more than twelve months; and Mr. Ingersoll, in answer to the interrogatories which were put to him, expressed his belief that the shortness of the stay was not owing to the demand for labour in the United States, because the inmates are merely sent out as apprentices. We may admit the fact, without being satisfied with the validity of the reason. The earlier the children are apprenticed, the sooner, as it appears to us, will they be prepared to increase the supply of skilled labour, for which, as we have seen, there is a continual demand. His Excellency believed he was correctly interpreting the views of the managers, derived from their long experience, when he said that they looked upon the period of a year, on an average, as sufficiently long to effect that reformation in children which they seek to attain. At the same time, the managers exercise undisputed control as to the length of time the children shall be detained, with a view to the completion of their moral reformation. No matter what the topic connected with the moral and social condition of the American Union, its 'peculiar institution' of 'involuntary servitude' on the part of the negro population will almost infallibly be presented to the notice of the inquirer at some stage of his progress, and accordingly we find it introduced into the pages before us. A House of Refuge, not far distant from the other, and under the general direction of the same board of management, has, it seems, been erected for the exclusive occupation of coloured children. The principles, discipline, and order of the two establishments, are said to be very much the same. An interesting incident which occurred in the one last referred to is mentioned. On the occasion of Mr. Ingersoll's last visit, he put the question as to how many of the black girls who were standing round the room could read or write, and every one, he believed, held up her arm in indication of an affirmative reply.

"Such are, in brief, the leading features of the Philadelphia House of Refuge.

Some of the results of the scheme, as they have hitherto developed themselves, have been indicated in the foregoing sketch. 'They have,' says Mr. Ingersoll, 'been extremely beneficial.' Many children, he goes on to explain, have been rescued from dangers which would have ended in infamy. The statistics of crime and punishment in Pennsylvania disclose facts from which the inference is to be fairly drawn that the House of Refuge has contributed to diminish the number of criminals in the community, or, rather, to prevent their growth in proportion to the augmentation of the population of the place; that is to say, that the actual number of persons committed to the penitentiary establishments and prisons proper—for the House of Refuge is not considered a prison—are less than they probably would have been, had it not been for the institution. We are, in consequence, not surprised to find, on the authority of testimony so reliable as that of the late American Minister to the Court of St. James's, that the community at large, so far as he is aware, are satisfied that the plan on which the Refuge is conducted is not only humane, but beneficial. No impression, his Excellency conceives, prevails on the public mind of Philadelphia that the Refuge—from its inmates being possibly better fed, better tended, and better educated, after offending against the laws, than the offspring of virtuous parents which have not fallen into an unfortunate course—does in any way act as an incentive to juvenile crime. Nor does any injurious stigma necessarily attach to any one who has been subject to its discipline, which is regarded as obliterating the offence for which the child is detained.

"From a number of highly interesting publications and documents supplied to the Committee by Mr. Ingersoll, and which are given in an index to their report, we gather that the buildings and ground of the Refuge have cost nearly 85,000 dollars, and that it contains accommodation for 226 inmates—156 boys, and 70 girls. The annual cost of maintaining it and the kindred establishment, which accommodates 100 coloured children, amounts, including interest on loans, to 26,500 dollars, towards which sum the county of Philadelphia contributes 13,000 dollars, and the State 6,000 dollars. The labour of the inmates yields a yearly sum of about 7,000 dollars, and about 300 dollars are received in voluntary contributions. The following statement is made of the known results:—

"'Of 4,397 boys and girls received into the New York House of Refuge previous to 1st January, 1849, it is believed that three-fourths have been saved from ruin and reformed. The public confidence in the value of this reformatory influence is silently evinced by the fact that the number of inmates has steadily increased from 182 in 1831, to 304 in 1848, and 355 in 1849, and now strenuous exertions are in progress greatly to enlarge the premises. Of the condition of the 2,250 inmates received into the Philadelphia House of Refuge previous to January, 1849, quite as favourable a report would be fully warranted. The accounts received of many of them show not only the uprightness and respectability of their character, but their enterprise as men of business, and their worth as contributors to the welfare and advancement of the communities in which they live.'"

Our readers are aware that this result of the labours of the Select Committee, before which Mr. Ingersoll gave his evidence, was a report of the House of Commons, acknowledging a large amount of juvenile destitution and crime to exist in this country, for which no adequate remedy has yet been provided, and recommending the establishment of schools rather than prisons, and Juvenile Reformatories rather than penal settlements.

The House of Commons took action upon this report, and passed the Youthful Offenders' Bill of 1854. We gave a copy of that Act in our last volume (pp. 198, 199, 200). It was not long before the Act was found in several important respects to be defective, in fact, inoperative. It was, therefore, imperative to amend its provisions with as little delay as possible. For which purpose the subject was again brought under the notice of the House of Commons in the Session just terminated, and the result is an additional Act, which, for the use of our reformatory friends and teachers, we give *in extenso*.

YOUTHFUL OFFENDERS' ACT AMENDED.

AN ACT *to amend the Act for the better Care and Reformation of Youthful Offenders, and the Act to render Reformatory and Industrial Schools in Scotland more available for the Benefit of Vagrant Children.* [14th August, 1855.]

17 and 18 Vict. c. 86.

WHEREAS it is expedient to amend the Act of the last Session of Parliament, Chapter Eighty-six, "for the better Care and Reformation of Youthful Offenders in Great Britain," so far as respects the Provision thereby made for charging the Parent or Step-Parent of an Offender in certain Cases with payments towards his Maintenance or Support: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:

Sects. 5 and 6 of the Act repealed.

I. Sections Five and Six of the said Act shall be repealed.

Provision for enforcing Contribution by Parents to the Maintenance of Juvenile Offenders in Reformatory Schools.

II. In every Case in which any Juvenile Offender shall be detained in a Reformatory School under the said Act, the Parent or Step-Parent, if of sufficient Ability, shall be liable to contribute to his Support and Maintenance a Sum not exceeding Five Shillings a Week; and it shall be lawful in England and Wales for any Two Justices of the Peace, upon the Complaint of any Person authorized by One of Her Majesty's Principal Secretaries of State to take Proceedings in that Behalf, to summon the Parent or Step-Parent, as the Case may be, and examine into his or her Ability, and (if on Consideration of all the Circumstances of the Case they think fit) to make an Order upon him or her for such weekly Payment, not exceeding Five Shillings per Week, as they shall think reasonable, during the whole or any Part of the Detention of such Juvenile Offender in such Reformatory School, such Payment to be made at such Times as by such Order may be directed to the Person so authorized to take Proceedings as aforesaid, or to such Person as the Secretary of State may from Time to Time appoint to receive the same, and by him to be accounted for and paid as the Commissioners of Her Majesty's Treasury may direct.

Recovery of Sums ordered to be Paid.

III. In case Default be made for the Space of Fourteen Days in Payment of any Sum of Money which may have become payable by such Parent or Step-Parent under such Order, such Sum of Money shall in every such case be levied upon the Goods and Chattels of the Defendant by Distress and Sale thereof; and if it shall appear to the said Justices on Confession of Defendants or otherwise, or if it shall be returned to the Warrant of Distress in any such Case that no sufficient Goods of the Party against whom such Warrant shall have been issued can be found, it shall be lawful for the Justice to whom such Return is made, or for any other Justice of the Peace for the same County, Riding, Division, Liberty, City, Borough, or Place, by his Warrant as aforesaid, to commit the Defendant to the House of Correction or Common Gaol for any Term not exceeding Ten Days, unless the Sum to be paid, and all Costs and Charges of the Distress, and of the Commitment and conveying of the Defendant to Prison, (the Amount thereof being ascertained and stated in such Commitment,) shall be sooner paid.

Contribution how to be enforced in Scotland.

IV. In Scotland an Action for Payment of Sums for the Support and Maintenance of a Juvenile Offender under the said Act shall and may be raised before the Sheriff or any Two Justices of the Peace within the County in which Sentence was passed on the Offender, or in which the Defender in such Action may happen to reside; and such Action shall and may be brought by the Procurator Fiscal of the Sheriff Court of such County, and by no one else; and it shall be lawful for the Sheriff or Justices before whom such Action is brought to inquire into the Circumstance of the Party sued, and to decern for Payment of such weekly Sum not exceeding Five Shillings per Week during the Period of Detention of such Offender as he or they shall think fit, or, in his or their Discretion, to dismiss the Action; and such Decree for Payment of a weekly Sum shall be held to be and have all the Effect of a Decree in each Week for Payment of the Sum ordered to be paid for such Week; and the Sums recovered shall be accounted for and paid as the Commissioners of Her Majesty's Treasury may direct.

Payments may be remitted by Secretary of State or Lord Advocate.

V. It shall be lawful for One of Her Majesty's Principal Secretaries of State, or in Scotland for the Lord Advocate, from Time to Time, when such Secretary of State or Lord Advocate shall in his Discretion think fit, to remit all or any part of any weekly Payment which may have been made payable by any Order under this Act.

In Scotland Justices of Peace to have same Power with Sheriff.

VI. In Scotland any Two or more Justices of the Peace shall within the Bounds of their Jurisdiction have the same Powers as are by the said recited Act conferred on any Sheriff, Magistrate of a Burgh, or Police Magistrate.

Powers given to Sheriffs, &c., under 17 *&* 18 *Vict. c.* 74, *may be exercised by Justices.*

VII. And whereas by the Act of the last Session of Parliament, Chapter Seventy-four, intituled, "An Act to render Reformatory and Industrial Schools in Scotland more available for the Benefit of Vagrant Children, certain Powers are given to be exercised in Scotland by Sheriffs or Magistrates: Be it enacted, That all such Powers may be exercised by any Justice of the Peace in Scotland within the limits of his Jurisdiction; and the Word "Magistrate" as used in the said last-mentioned Act shall be deemed to include the Words "Justice of the Peace."

SCHOLARS' PRIZES.

For the third time, the Committee of the Ragged School Union have decided upon granting prizes to Ragged School scholars, who have succeeded in keeping their situations for a definite period, and with good certified characters. The prizes awarded on former occasions have exerted such a favourable influence upon the children in the schools, and the young persons in situations, as to induce the Central Committee to continue for another year this scheme. On recently meeting with a girl that had attended the school, and been placed in a situation, she gave expression to her sorrow at having to leave her place in consequence of her services being no longer required, for she had determined upon obtaining a prize by length of service and good behaviour, but from causes over which she had no control, her plans were likely to be defeated, and the realization of her hopes for the present, postponed. This we believe is only a fair sample of the kind of influence these prizes are exerting. The frequent repetition of action forms habit, and habit continued moulds character; it is, therefore, of the utmost importance in the moulding of character rightly, to improve the actions of the young when just beginning life; for this reason we rejoice at the decision just adopted by the Committee, and hope the beneficial working will be increasingly apparent, both in the number of the successful candidates and in the decided tone of satisfaction expressed by the employers in the certificates that will be required of them.

The only drawback that has hitherto been felt in carrying out this scheme, is the appropriating of a portion of the General Fund for the purpose. That fund is raised rather for the educating of the children while at school, and preparing them for situations, than rewarding them for good conduct and keeping their places when they have left school, and thereby aiding in the promotion of permanent good character. The Committee, desirous of meeting this difficulty, and believing that many friends of the Society would have pleasure in contributing to a fund, if formed, for this special object, have decided to open a special fund for awarding prizes to scholars, with a view to induce them to become faithful and useful servants. Such fund may be called the

SCHOLARS' PRIZE FUND.

Contributions will be thankfully received for this fund by the Secretary, Mr. Gent, 1, Exeter Hall, London.

On the first occasion of awarding prizes, 144 scholars were successful applicants, and he sum required for prizes was £72, besides the expense of the prize cards, &c. On the last occasion the conditions were wisely rendered more stringent, and yet the number of successful candidates was more than doubled,

being 327, and the sum required for prizes more than £150. The conditions for awarding the prizes for the third year have been revised; they appear somewhat more complex in working, but enable larger numbers of applicants to become successful in carrying off the prizes. One result certainly will follow, and that is a large expenditure to meet the number of prizes that must be awarded under such broad conditions as have been adopted by the Committee.

These conditions are as follow:—

1. The candidates must be over twelve and under eighteen years of age.
2. To have attended the Ragged School at least six months previous to obtaining the situation.
3. To those scholars who have remained in one place more than twelve months and less than two years, ending Christmas, 1855, a prize of five shillings and a prize card will be awarded.
4. To those who have remained in one place, or two places successively and continuously, more than two years and less than three years, ending Christmas, 1855, a prize of seven shillings and sixpence and a prize card will be awarded.
5. To those who have remained in one place, or two places, or even three places successively and continuously, more than three years, ending at Christmas, 1855, a prize of ten shillings and a prize card will be awarded.
6. A certificate of good conduct must be furnished by each of the employers for the periods named, and stating the exact dates when their service was entered upon and left.
7. Girls who are domestic servants, must sleep at their employers to be eligible.
8. Girls who are engaged in business must be wholly employed on the premises of their employers, but not of necessity to sleep there. In all such cases, continued and regular attendance at the Ragged School on Sundays for the period for which they are recommended, will be imperative.
9. Boys employed as daily or weekly labourers, and earning at the rate of more than 10s. per week, will not be considered eligible.
10. In every case certificates must be furnished by each employer, and by the school authorities.

No candidate will be eligible, should the scheme be continued in future years, to more than to three prizes.

As on former occasions, it is expected that the prize cards will be distributed to the successful candidates by the Earl of Shaftesbury, at a public meeting to be specially convened for that purpose, either in the month of February or March next. The money prizes will probably be given at a meeting to be convened in the school room to which the scholar respectively belonged. The returns of applications for the prizes will be required in the first week of January next, and those who intend to avail themselves of this offer, will do well to apply for the needful printed form of application, certificates, etc., with as little delay as possible. They can be obtained on application at the Office of the Ragged School Union, 1, Exeter Hall, London.

A SABBATH EVENING IN SPITALFIELDS.

It was in the dark, dreary month of December, 1854, that we left our warm firesides and happy homes, for the purpose of paying a hasty visit to some half dozen Ragged Schools in the neighbourhood of Spitalfields and its vicinity, in order to obtain, as it were, a bird's eye view of their simultaneous operations. According to previous arrangement, we met near the great railway terminus in Shoreditch. As we proceeded thither, a strange admixture of thoughts occupied our minds, suggested by the musical chiming of the various church bells, the lighting up the sacred edifices, preparatory to Divine worship; the teeming throngs of people, many of whom, with Bible and devotional book in hand, were on their way to the house of God, but by far the greater number evidently bent on pursuits unworthy of the Lord's Day.

Having arrived at the appointed place of meeting, we turned from the main

thoroughfares, and in a few seconds found ourselves merged in the midst of a densely populated neighbourhood of needy poor. It was soon apparent that we were upon the ground of Ragged School operations; for, approaching a three-story dwelling house in *Anchor Street*, our attention was arrested by the singing of children in an upper room. We entered, and found about 100 youths of both sexes present. Most were in a cleanly and tidy condition; but some few were dirty, ill clad, and in rags. The latter, we were informed, might be regarded as specimens of what the former were. We stayed during the opening hymn and prayer, and were much gratified by the uniform good conduct of the scholars. By this time about 40 others had come and gained admission. Having put our names to the visitors' book, we took our departure; but at the door we were surrounded by some 18 or 20 boys, who had sought admission, and in vain; not that there was not room, but because there was not a sufficiency of teachers to instruct them. It was painful to witness this disappointment, and the reluctance with which they left, saying, "good night, teacher, we will come sooner next Sunday night."

Threading our way through some narrow streets and close courts, and ploughing through the mud, which lay thick in our way, we, to save time and to shorten our distance, passed through a public house which intersects two streets, and, for the sake of trade, has an entrance in both; we found ourselves in *New Nichol Street*—a little colony of silk weavers. A large cluster of boys, clamouring for admittance, guided us at once to the school door. As they saw us approaching, they called out exultingly, "Oh! here are some more teachers coming, now we shall get in." The feelings of these lads may be more easily imagined than described, when they saw the door opened to us, but closed against them. We pitied the boys, but could not blame the friends conducting the school, for there were upwards of 200 scholars within, and arranged in classes, according to age, size, and scholarship, and the teachers overtaxed with numbers; and some of these already grown weary in the work, though not of it, it being the third time of their teaching that day. In connection with this school, and immediately contiguous, is another room, which has been fitted up as a free place of worship for the poor of the locality. And here we beheld a very interesting scene, every available space occupied, the attendance being about 150.

Directing our course southward, we were presently at the door of another school, in *Hope Street;* and here, too, we beheld another band of besiegers begging to be admitted. Their loud entreaties, and frequent rappings at the door, prevented our knocks being heeded for a short time; but at length we obtained an entrance. We found within, 150 scholars, arranged in classes of full complement, and very difficult to manage, there being a mixture of audacious insubordinates. The superintendent's cry was, "we want more teachers."

Passing from here, at a short distance eastward, we entered an obscure doorway in *Spicer Street;* and, crossing a stone yard, found, in a small, ill-ventilated room, from 50 to 60 boys, who were being instructed by three teachers. In the room above, entrance to which we gained by a temporary staircase, there were as many girls and infants, with the same complement of teachers.

We next proceeded to *Albert Street*, and found within those spacious and commodious premises upwards of 400 scholars; in one room about 300 youths of both sexes. The teaching was over, and they were singing prior to the address. In a separate room there were 120 infants, being instructed by one female teacher. And so well was their attention kept by the teacher to the lesson, that only one out of that number was inclined to sleep, notwithstanding it was past eight o'clock.

We quickened our steps, and again halted at the door of another Ragged School—*Osborne Place;* on opening which, we noticed that about 100 children, with their teachers, were engaged in the closing devotion of the evening. We declined to disturb them, and proceeded on our way, hoping to be in time to witness the operations of the new effort in *Keate Street*. In our route we passed a lodging-house, in one of the vilest streets in London; and yet, in a cellar of this house, called a kitchen, we heard one of our favourite hymn tunes being

sung, to well-known devotional words; and, descending the stairs, we beheld the City Missionary in the midst of about 60 men, to whom he had been delivering God's message of salvation. Lingering at this spot rendered us too late to see the teaching work going on in *Keate Street;* but we were in time to meet the teachers coming out, who had been engaged, after school, in seeking God's blessing to rest upon the efforts they had that day put forth for extending a knowledge of Christ among the young.

Here ended our evening's rambles. We had examined the tabular view given of the operations of the London Ragged Schools. We had read the statement with delight, that in connection with the Union there is in the Sabbath Schools an average attendance of 14,682 scholars; 50 of these schools are open in the morning for the instruction of 2,924 children; 71 in the afternoon, having an attendance of 6,440; and in the evening 73, affording instruction to about 8,242 of the most degraded and depraved children of our London poor. But we felt deeply convinced, that no figures, no description of Sabbath Evening Ragged School work, can ever convey an adequate idea of their importance and utility. Those who wish thoroughly to appreciate the Sabbath evening efforts, must go and see for themselves. We could but regard these six schools as fair specimens, and rejoiced that, by their united efforts, no fewer than 1,100 children were brought under instructions in truths, that belong to their present and everlasting peace, to say nothing of the benefits conferred on them by withdrawing them from the corrupting tendencies of street associations, with which, but for these schools, they doubtless would have been mingling.

The great drawback of the evening was, however, the lack of teachers, and the thought of the many who had repaired to the several houses of instruction—but had been refused admittance, and left to wander about the streets. We felt assured, that if these scenes had been witnessed by some of the many of the well-informed, and right-hearted Christian young men and women, who had that evening been luxuriating in the means of grace, and if they had but heard the cry of the several superintendents, "WE WANT MORE TEACHERS," they would have cheerfully practised the self-denial needful, and volunteered their services. If England can boast of its three hundred thousand ordinary Sabbath School Teachers, tending no fewer than two millions and a half of the lambs of the flock, surely we may infer that there is no lack of suitable persons to fill up the ranks of Sabbath Evening Ragged School Teachers. We, therefore, desire to make these facts known, and to pray "the Lord of the harvest, that he will send forth labourers into his harvest," for "the harvest truly is plenteous, but the labourers are few."

We propose in our next to call the attention of our Voluntary Teachers to the delightful subject of the REFLEX BENEFITS resulting from their labours, showing that while they are willing to wait their reward till their Great Master shall call them to their rest, that He whom they serve gives present pay as well as future reward.

Correspondence.

LONDON CROSSING SWEEPERS.

To the Editor of the Ragged School Union Magazine.

MR. EDITOR,—Your Magazines for November, 1854, and for February, 1855, contain articles on the organization of the Crossing Sweepers of London. Though they differ as to the mode to be adopted, yet they concur in recommending that an attempt should be made to employ boys from Ragged Schools in this disagreeable, yet needful, occupation. I am not aware that any effort has been made to test the theory by practice; and hence Belgravia and Brighton still present uncopied precedents of the

good which may be effected both in street-aspect, and street-morals, by proper plans and adequate supervision.

It is true that the managers of Britannia Court Industrial School have partially tried the experiment; but under such favourable auspices as to render success a mathematical certainty. Thus, in the Report for 1854, we find this recorded:—

"During the last few months, four of the boys have obtained employment by sweeping the pavement in Tavistock Square, a movement which was set on foot at the suggestion, and with the assistance of a kind lady resident in the Square: many of the other inhabitants have contributed sixpence a week towards the support of these boys."

Three boys are still engaged in this occupation, giving satisfaction to their patrons, and imparting such a fresh cleanliness to the square as it is somewhat unusual to see in the heart of London. Why other Ragged Schools have not tried the experiment, either altogether or with similar modifications, may be ascribed to the fact that the suggestion has been sown, so to speak, broadcast, and thus, by being assigned to Mr. Everybody, its working has practically devolved on Mr. Nobody.

Since, however, those papers were published, the subject has come under the cognizance of the legislature. When the mode of cleansing and watering the streets of London came under parliamentary review, it followed, as a necessary sequence, that the crossings of London could not be any longer committed to those self-appointed labourers, who naturally crowded to posts where the appeal, "Copper, your honour," was readily met, and who equally shunned crossings where pay did not run parallel with need. Hence, by the valuable Bill of Sir Benjamin Hall for the Sanitary Government of the Metropolis, the District Commissioners to be appointed under its provisions, are empowered, by the 114th clause, to appoint and pay crossing sweepers. As public servants, they are to have such a recognition as a distinctive dress or a numbered badge can afford; and they are to be removable only on misbehaviour. As the appointment of watermen at cab-stands by the police has succeeded in civilizing those public pests, it cannot be doubted that, by thus placing the crossings of London under proper regulation, they will present a better aspect than at present; unless, indeed, the execution of the Act should devolve upon Mr. Jobbery, and his near kinsman, Mr. Routine.

The question is thus again forced upon our attention—cannot the suggestion of the writers referred to be now realized? Doubtless, in many cases, the present occupants of crossings will be re-appointed. But in too many instances drunkenness and dirt will afford the public the opportunity of criticising their successors. Crossings, too, which are now neglected because pennies are not so plentiful as the dirt, will be placed under the Sweepers to be appointed under the provisions of the Act. Now will not this present a favourable opportunity for local Ragged Schools to supply the names of industrious and civil boys to supply the vacancies? or to recommend the re-appointment of industrious boys who have already enlisted into this branch of the public service?

Already have the police authorities shown their approval of the Ragged School system, by assigning stations for, and by their protection of, the Shoe-black Brigades; and thus there can be no doubt that they would readily lend their assistance to the appointment of our boys to this onerous duty. By the provisions of the Act, the difficulty involved in oversight or discipline will be obviated; whilst at the same time, their payment, by assessment on the parish, will remove that mendicant aspect of the "profession," which was not one of its least evils. The mere fact, too, of the public appointment, would render it, what every necessary business really is, respectable in the eyes of those silly persons who regard the dress or the occupation more than the man. Thus would poor, and it may be infirm, boys learn to do their part in this working world, and be enabled to affirm the apostolic injunction, "if any will not work neither shall he eat." Whilst by their civility, and the cleanliness of the pathways, they would strive to exemplify the pithy saying of John Newton, "If a believer were a crossing sweeper, he would, as a proof of his religion, take care that it should be swept better than a man of the world's crossing." Nay, the aspiration of a speaker at your last annual meeting might be fully realized; for "they might hope that he who was now sweeping the dirty crossings of the streets might be instrumental in cleansing the immoral ways of man."

I am, sir, your obedient servant, A. B. C.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—It has been the opinion of some of the readers of your useful Magazine, that it would be highly interesting occasionally to introduce an article entitled "Obituary," containing a brief account of eminent Christians who have signalized themselves in the early history of Ragged Schools, or who have been zealous supporters of these valuable institutions.

Such a record might tend to diffuse information, and encourage the Lord's people to persevere while it is called to-day, in the work of faith and labour of love.

As a small contribution, and in illustration of the above remarks, permit me to refer to the late Mrs. Coleman, who has occupied a very prominent position in the Ragged School movement, and who is now missed by hundreds. I shall not dwell upon the features of her Christian character, which drew forth love and respect from all who knew her, nor upon her triumphant entrance into glory; since a brief memoir, designed especially for the friends of Ragged Schools, will shortly appear, in which full particulars will be given. My only design now is to show how one pious individual may glorify God by apparently small beginnings.

On the 9th of January, 1845, Mrs. Coleman, deeply impressed with the necessity of doing something for the population of King's Cross, which at that time was in a very degraded condition, consulted the minister of a neighbouring chapel, the missionary of the district, and others; the result of which issued in the opening of a very humble building in Britannia Court. A few friends joined them, and taught on the Sabbath, and one evening of the week, the poor, ignorant, and hitherto neglected children, subject to the usual disturbances attending the commencement of all Ragged Schools. In the following year it so far extended its usefulness as to give *four* nights in the week, religious and secular instruction, in connection with the Sabbath School. For this unexpected success Mrs. Coleman thanked God and took courage, and as the effect produced from her renewed exertions, larger School Rooms were found necessary, where she established—*A Provident and Clothing Fund. An Industrial School,* carried on at the old premises in Britannia Court, which is also now used as a Dormitory. *A Mothers' Meeting,* held once every week. *Two Adult Classes for Females,* one for married and another for unmarried women. *A Blind Class. An Adult Class for Men.* And *A Quarterly Conference* for the assembly of old Teachers and Friends.

With the exception of the Adult Class for Males, this sincere disciple of Christ not only started, but worked, these various branches of usefulness.

The esteem with which she was regarded by those who had the privilege of labouring with her, may be seen by the subjoined letter, dated April 14th, 1851.

DEAR MADAM,—We, the Teachers of the King's Cross Ragged School, request your acceptance of the Bible sent herewith, as a token of our respect and affection—a respect and an affection arising from our having been witnesses, now for some years, of your enlightened zeal and christian earnestness in promoting the moral, social, and spiritual welfare of the poor in the neighbourhood of this school. We feel that you require no such stimulus as this from us in your labours of love. We know that the work in which you are engaged, and the favour of Him whose work it is, bring to your heart their own sufficient reward; but we trust that we may be excused, if in the present manner we give you the assurance of our grateful esteem, and thus testify our sense of that amiability and considerateness which have marked all your intercourse with us. We trust that you may long remain in our midst, and that, cheered by your presence and animated by your example, that work in which we are jointly engaged, and which we all have so much at heart, may go on steadily progressing; and that the school with its various ramifications of usefulness, may, under God's blessing, be the means of bringing comfort to many a desolate hearth, educating many an ignorant child, and giving spiritual light to many a darkened mind. That the blessing pro-

mised to those that consider the poor, may rest upon and abide with you richly, that you may have much happiness and peace from above in all your various duties in life, and that when your heavenly Father calls you from your labours here below, He will notice the cup of cold water given in the name of a disciple, may say to you as He did to Mary of old, "She hath done what she could," is the sincere and united prayer of, dear Madam,

Yours very respectfully,
[Signed on behalf of the Teachers,] GEO. HENDERSON.

I can only add, all this was the result of grace. Let God have all the glory.

Yours faithfully,
J. R. STABEY,

September, 1855. *Incumbent of St. Thomas, Lambeth.*

[We beg to inform our kind correspondent that the suggestion contained in his letter has, for some years past, been occasionally adopted by us, and if he will kindly favour us with a few of the very many details of usefulness which graced our late friend's life, as well as the particulars of the happy Christian experience she enjoyed on her dying bed, and drawing from such a useful life and happy death, the practical lessons they legitimately teach, he will not find us wanting in effort to secure for such an article an early insertion in our pages.

It was our happiness to be in some degree associated with our late highly esteemed friend, Mrs. Coleman, from the commencement of her Ragged School labours, around the neighbourhood of Gray's Inn Road and King's Cross. We had, therefore, an opportunity, to a small extent, of knowing something of her inestimable labours in behalf of neglected and destitute children, of reckless and giddy youths, of godless and careless parents. In each department her labour and influence were felt and appreciated, but in none, perhaps, more than among the mothers. Here she excelled, and here, perhaps, she gained some of her best laurels. Her ear was ever ready to listen to the tale of domestic difficulty, of relative sorrow, and of personal affliction, not to encourage mere gossip, but to ascertain how far she could be of service to them in fairly meeting the difficulty, in assuaging the sorrow, and lightening the afflictions; and her inventive and ingenious mind rested not till a scheme was propounded to suit each respective object. A case in point is fresh upon our memory, though many months have passed since it was brought under our notice. In relation to the Mothers' Meeting above referred to, some of the members of the class were in the habit of purchasing their Sunday dinner on the Lord's day morning, and when the evil of such a practice was explained and pressed home upon the conscience, they, in extenuation of the practice, stated it was the result of necessity and not choice, as their husbands were not paid their weekly wages till near midnight on Saturdays. Had they the power to do otherwise, they would no longer continue a practice they deplored. This was enough. Their friend and teacher pondered over the subject till she arranged a scheme of granting loans, without security or interest, for obtaining Sunday's meals early on Saturday. She called it THE SABBATH LOAN FUND, and drew up a few practical rules for its management. From it she granted loans of from 6s. to 10s., according to the number of the family, on the Friday evening, with the understanding that the money should be returned on the following Monday afternoon. The scheme worked well, without loss, and in the case of pious women, and such were some in the class, the loan was an inestimable boon, for by it conscience was relieved of a heavy burden, the right work was done on the right day, and done with greater economy and satisfaction. This little incident is sufficient to show the practical cast of her mind, the benevolence of her heart, and the kindly influence of her schemes. To lose such a friend, and that suddenly, seems to short-sighted man irreparable, but faith in God's love and goodness enables us to repeat the dying words of our friend, and say, "*It is well.*"

On Monday, July 30, she for the last time attended her Meeting of Mothers. On the following Wednesday, after returning home from public worship, she felt unwell. Slight inflammation seems to have been the cause; no fear, however, was entertained. Three days passed, and hopes cherished that with medical care, soon all would be well again. An unfavourable change came, and on Monday, August 6, the physician announced the sad intelligence that life was fast ebbing, and that if it were needful to make final arrangements, no time should be lost. On the patient becoming aware of her fast approaching end, she was a little surprised, for she anticipated no such result;

her mind, however, soon found its quiet and calm equilibrium again; she requested her daughter to fetch some little bags of money from her desk, which she officially held in connection with various efforts for bettering the condition of the poor, and for extending a knowledge of Christ among her neighbours; these having been arranged, she had nought else to do but to await the appointed moment for her departure, "to be with Christ, which is far better." While waiting, she took that blessed volume, which had been to her, the bread of life, and having once more feasted her own spirit upon it, gave select portions of it to each of her sorrowing family, and then expressing a thought respecting an epitaph, said, let it be,—IT IS WELL.

In this happy state, her spirit took its flight to the realms of eternal day.

"Her mind was tranquil and serene;
No terror in her looks was seen;
Her Saviour's smiles dispell'd the gloom,
And smooth'd her passage to the tomb."

ED.]

The Children's Gallery.

THE CHILD'S PRAYER ANSWERED.

I KNEW a widow, very poor,
Who four small children had;
The oldest was but six years old,
A gentle, modest lad.

And very hard this widow toiled
To feed her children four;
An honest mind the woman felt,
Though she was very poor.

To labour she would leave her home,
For children must be fed:
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank the water, ate their bread,
But never tasted meat.

One day, when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,
'Twas searched by every breeze;
When, going in, the eldest child
I saw upon his knees.

I paused to listen to the boy,
He never raised his head;
But still went on, and said, "Give us
This day our daily bread."

I waited till the child had done,
Still listening while he prayed,
And when he rose, I ask'd him why
The Lord's prayer he had said.

"Why, sir," said he, "this morning when
My mother went away,
She wept; because, she said, she had
No bread for us to day.

"She said, we children now must starve,
Our father being dead:
And then I told her not to cry,
For I could get some bread.

"'Our Father,' sir, the prayer begins,
Which made me think that He,
As we have got no father here,
Would our kind father be.

"And then you know, the prayer, sir, too,
Asks God for bread each day:
So in the corner, sir, I went;
And that's what made me pray."

I quickly left that wretched room,
And went with cheerful feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy;
I answered with a nod.
I could not speak, but much I thought
Of that child's faith in God.

Notices of Meetings.

BIRMINGHAM INDUSTRIAL SCHOOL.

THE Fifth Annual Meeting was held September 10, in the Town Hall, the Earl of Hardwicke presided. The meeting was addressed by Lord Leigh, C. B. Adderley, Esq., M.P., Richard Spooner, Esq., M.P., Rev. H. Bellairs, and other gentlemen.

The Hon. and Reverend G. M. Yorke read the Report, which alluded to the enlargement of the school buildings, and other improvements, which were found to have become neces-

sary in the course of last year, owing to the increasing demands for admission into the institution. The Committee had considered the question of providing for the care and education of the children of the brave soldiers and sailors who have gone to the East, and have agreed to admit a limited number at a very moderate cost to the Central Association. Many applications from benevolent persons in behalf of orphans and destitute children have been favourably considered. The number of children in the asylum is 36 boys and 21 girls, but a considerable addition to these numbers is daily expected, as the Royal Commissioners of the Patriotic Fund have apprised the Committee, that it is contemplated to commit to their care, some of the orphans of those who have lately perished in the service of their country whether by sea or land. The Committee propose opening a Night School for 150 boys and young lads of the class denominated not inaptly, the "City Arabs," to be received on the recommendation of any minister, Scripture reader, or missionary of the town. It is also proposed, if funds can be raised, to employ a missionary, whose sole business shall be to seek for these wandering sheep, and bring them, if possible, into the fold. In addition to the Industrial Department, there is a Free School for day scholars, a considerable portion of whom remain in the school from nine o'clock in the morning until seven in the evening, and receive their dinner and supper as the recompence of their labour in the workshops. This class has hitherto been limited necessarily to the number of fifty, which number, it is to be observed, is always kept up by the admission of children into it from the class of simple day scholars, (who attend the instructions in the school rooms only,) as fast as vacancies in the Industrial Class occur.

Her Majesty's Inspector of Schools in his Report to the Committee of Council for 1853–4, p. 450, in his general observations on the "Birmingham Free Industrial School," says:—"The object of this Institution is to provide education for the children of the poor not paupers on, as far as possible, self-supporting principles. With this view their hands are used to supply their heads; they are taught, fed, and clothed, partially or wholly, as the case may be, from funds towards which they have contributed by the labour of their hands. These children, if refused here, would probably either fall into crime or pauperism. They are too young to be employed in the ordinary course of juvenile labour; the object is to save them from that. In this respect it would seem to be entitled to aid from their Lordships at the same rate as is afforded to Industrial Schoo s. The children are not admitted without careful inquiry into the condition of the parents, in order to prevent interference with schools where money payments are made. Those children who work at trades, and in return for such work are fed, remain at the institution under tuition twenty-six months on an average; while those who merely receive intellectual instruction remain only nine months. The managers state that the food represents that amount which the parents require to keep their children from crime or beggary, and to send them to school. This appears an important element for calculating the effects of a system of gratuitous instruction. The food of a boy would probably cost from 3*s.* to 4*s.* per week. That amount, however, would have to be supplied, according to this view, in addition to the gratuitous instruction, before the parents in such circumstances as these could afford to send their children to school."

CORK CENTRAL RAGGED SCHOOL.

A SOIREE, in behalf of the above institution, was lately held in the Rotunda of the Athenæum. The attendance was numerous and respectable. The Earl of Cavan presided, and said that he suspected that it would be found that since the establishment of Ragged Schools in this city juvenile crime had considerably decreased; thus saving to the city a serious annual expense, a circumstance which in itself formed no trifling argument in favour of Ragged Schools. The sincere and practical Christian, however, though not insensible to such facts, aimed at something higher than any pecuniary or social advantage, something nobler than any worldly benefit; for while he lost sight of no opportunity of doing good to man, his primary object was to render glory to God, to lead sinners to the way of grace and righteousness, and speed the coming of that glorious day when all the people of God should be gathered together. He remarked, that the pupils of the Cork Central Ragged School had conducted themselves fully as well as those of any similar establishment in Great Britain; they were regular, orderly, and industrious, and would, in all probability, become honest and respectable members of society. He begged to call the attention of the meeting to some specimens of the work of the children (mats and nets of various kinds and sizes), and assured them that the pupils were when entering the school wholly ignorant of any branch of industry.

The Secretary gave some interesting facts connected with the progress of the Society for the past year. The number of scholars in the school was 138, classified as follows:—Complete orphans, 18; having father but no mother, 12; having mother but no father, 45; both parents living, but out of work, 38; regular beggars, 36; occasional do., 38. Of these 54 could neither read nor write. A great number of the girls had never worked with the needle, and some appeared totally ignorant of its use. The means employed by the Ragged School teachers to reclaim the scholars from their deplorable condition were threefold—direct religious instruction, supplying means of honest livelihood, and the exercise of kind, social habits. Religious instruction was given, the only book used being the Bible; and although the Managing Committee were persons of widely different religious views, such was the pure and unsectarian spirit of spiritual instruction given in the school, that not a single difference of opinion had ever occurred. With respect to industrial education, the pupils were instructed in the manufacture of nets, mats, and mattresses from cocoa-nut fibre, and in various other kinds of industry. The girls were trained in needlework, and in various household duties, to qualify them for filling the position of domestic servants. As a specimen of the industry of the female pupils, he had been requested by them to present to the Chairman an anti-macassar of excellent workmanship. Already 28 children had been sent from the Ragged School to various situations, and two had entered the army. The police, no mean evidence on such matters, had, on several occasions, reported favourably of the effects of the Ragged School on the juvenile population; and the magistrates had, in various cases, directed juvenile criminals, when brought before them, to go to the Ragged School as their only chance of reformation. In consequence of the increasing numbers of the scholars, an assistant teacher was necessary, and had been engaged.

Lieut.-Colonel Alymer, Alderman Scott, Dr. Staines, and the Revs. A. M. Henderson, John Crawford, and Jones, addressed the meeting.

Papers, Original and Selected.

REFLEX BENEFITS ATTENDANT UPON RAGGED SCHOOL TEACHING.

The work of teaching is generally considered as conferring a lasting obligation and benefit on those who are taught; that it does this requires no laboured argument to prove. But there is another aspect of the case, not, perhaps, so generally considered, but if duly reflected upon, would possibly tend to increase the number of that valuable class of persons—voluntary teachers; namely, the reflex benefits inseparably connected with the work of teaching the young, the ignorant, and the neglected. It is not easy to estimate the amount of good derived *by the teacher* from the work in which he is engaged, or to enumerate all the benefits accruing to himself therefrom. We will, however, endeavour to enumerate some of them.

1st. The work of teaching enlarges the knowledge of human character.

It was well and wisely said by the poet—

"The noblest study of mankind is man,"

and whatever tends to enlarge our acquaintance with human character in all its varied manifestations and degrees of development, must be valuable to ourselves. Character is as diversified as circumstances. Man is, to a great extent, a creature of circumstances; hence the current of his thoughts takes its direction from surrounding objects, and his character its form from the associations with which he is in daily contact. These objects and these associations differ widely in the various grades of society; so that the objects and associations surrounding an individual in the higher walks of life differ widely from those which surround the peasant, or the scholar in a Ragged School; hence, though the material is the same in each, whatever his circumstances and condition, (for "as face answereth to face in a glass, so doth the heart of man to man," and "God hath made of one blood all nations of men,") the character developed in each will differ as widely as the various influences bearing upon them. By coming in contact with the humbler, and often, alas! the more degraded portion of humanity, we get an insight into character we never could have acquired in the midst of our domestic home, or in the more extended circle of our friendship and acquaintance. We see here the working of the various means of degradation and depravity; drunkenness and Sabbath-breaking in all their hideous deformity, apart from the elegantly furnished board and gilded equipage. We gain an insight into the human character in its individual working. Every child has an individuality of its own, and that individuality is often more strikingly apparent in the pupils of a Ragged School than of a collegiate establishment, from the fact that each is more dependent on its own energy and skill.

2nd. The work of teaching also leads to a closer acquaintance with our own heart. It leads us to turn our thoughts within, and analyse

the motions of our own hearts, that we may learn how best to suit our instructions to the *humanity* of our pupils. It is said of our Saviour, that "He knew what was in man." This is a knowledge not easily attainable, for "the heart is deceitful above all things and desperately wicked; who can know it?" Yet if we are led by our observation of the modes of thought and development of wickedness in others to examine our own hearts, whatever instruction we communicate to them, we, at least, shall learn a useful lesson.

3rd. The work of teaching necessitates an enlarged acquaintance with the Word of God.

We cannot effectually instruct others without ourselves being acquainted and familiar with what we have to communicate. We require an enlarged acquaintance with the Word of God, not only in its verbal construction, being familiar, as we needs must be, with the texts of Scripture, and be able to quote and refer to passages with facility; but we must be conversant with the sum and substance of its contents, with the leading doctrines it inculcates. Hence we must possess—

1st. Clear views of man's condition, that he is not the pure and holy being God created him, but fallen from original righteousness, at enmity with God through sin, antagonistic to all that is holy, the slave of the wicked one. That this is the condition of every human being born into this world, exposed to the wrath of God, children of disobedience; for "all flesh have corrupted his way;" "all have sinned and come short of the glory of God," fallen below that for which they were created, and "are by nature children of wrath."

2nd. We learn also God's purpose of love in man's redemption; though sold under sin, God has not left man to perish without remedy, but has paid the purchase price of his redemption in the gift of his own Son, who became amenable to the law for man, and suffered in his stead. And hence we discover—

3rd. The increased condemnation of those who refuse his salvation. That those to whom God has made known his salvation are, by that knowledge, in a position of increased responsibility to God; they can no longer neglect his salvation with impunity; they are told of a way of reconciliation with God, by their non-acceptance of which, they "judge themselves unworthy of everlasting life."

And, 4th, we learn also the necessity of the Holy Spirit to soften the hard heart, to subdue the stubborn will, and to communicate this grace of salvation to the soul of man.

Hence the necessity of making ourselves familiar with the Word of God will be beneficial in inducing a patient, systematic study of the Scriptures.

An enlarged and familiar acquaintance with the Word of God will also lead to a habit of observation and reflection in all the ordinary details of life. In the narratives of our Lord's ministry it is worthy of observation, how all his discourses, parables, and instructions, grew out of the circumstances with which he was surrounded. It has been well observed, that the object immediately before him always supplied our Lord with a text. And herein is a pattern worthy of our imitation. What so likely to rivet the attention and exercise the memory of children, as a lesson from a passing event, an illustration from a present object. A promised treat has been found to supply a useful lesson on

the nature of faith, the children coming on a given invitation because they believed the treat would be given; thereby showing the working of faith in leading to decision of character and conduct. So likewise the limits assigned to one class in a school-room may be made use of to show the nature of transgression, a stepping over, or beyond a prescribed limit; hence "sin is a transgression of the law." These instances will serve to show the beneficial habit to the teacher of connecting his teaching with present objects; it gives a habit of observation and diligence which may be useful to himself, no less than to his pupils, in all the business of life; a habit of gathering instruction and wisdom from everything with which we are surrounded to our own profit, no less than to the profit of the children.

It has been well remarked, that every Christian should be a living Bible, or, in inspired language, "a living epistle of Christ." And it should be remembered, that with very many the Christian profession is the only Bible that is ever read. How important, then, that this should be clearly, legibly, distinctly written. This is especially required in the Ragged School teacher. They place the Bible in the hands of their pupils, and it is read, and in many cases learnt by them, but their teachers are their living commentary upon it. It is an old and hacknied proverb, "Practice goes before precept," and in no instance is this more true, than in the case of the Ragged School teacher. And herein, too, is the benefit to the teacher great, for it at once furnishes him with an incentive to a diligent study of the Bible, and transcription of it in his daily life; an incentive to which those who seek only their own edification are entire strangers.

5th. The work of teaching will lead to closer communion with God.

The one object of all Ragged School instruction is, not merely outward moral reformation, social elevation, and mental development, but the salvation of the soul. The Gospel of the grace of God is recognised as the one only means of regeneration—mental, moral, and spiritual; and the devoted teacher, who makes this the one object of his teaching, feels how utterly inadequate he is of himself to accomplish this. Yet so pressing is the responsibility to communicate to others that which he has received, that he cannot draw back from the work. The Christian must needs pray, but how soon does the heart grow cold, the faith feeble, and love torpid, if there is nothing to arouse the energies of the spiritual nature. The every-day life of an ordinary Christian, whose energies are not devoted to some specific work for God, contains little incident, and generally fails to develop any degree of spiritual exertion. These are not days of persecution, when the care of his own soul demands the exercise of all his faith and vigilance. The experience of his own heart is small, if that heart is not drawn out towards others, and there is danger lest, like Israel of old, the inactive Christian should become "settled on his lees." But the teacher who knows the value of his own soul, and has tasted of the love of God towards himself, feels also that the souls of others are in a measure dependent upon his efforts; therefore he is driven to the throne of grace with earnest pleadings; he has always a suit to prefer, a want to be supplied; he goes there as to a spiritual armoury, from whence to draw the weapons of his warfare, which are not carnal. He goes there as one whose soul is in harmony with the mind and will of the Eternal; as one who is

carrying out in his humble measure the purposes of the Most High; "who will have all men to be saved, and come to the knowledge of the truth." His devotions consist not only of prayer, supplication, confession, but he enjoys *communion*. He has "fellowship with the Father, and with his Son Jesus Christ," in a higher and nobler sense than those can have who look only on their own things. Feeling his responsibility to communicate of the grace he has received, he seeks more grace, and receives "of the fulness that is in Christ Jesus and grace for grace." Hence—

6th. The work of teaching tends to increase the spirituality and the growth in grace of those engaged in it.

It is no mean duty to which God calls his children when he says to them, "Feed my lambs." He demands this labour of them as a proof of their love to Him, and he richly rewards those who, from the constraining power of this love, so engage in his service, and to them especially is that word fulfilled, "He that watereth others, shall be watered also himself."

7th. It enlarges our sympathy, and awakens sympathy in others towards ourselves.

What so solacing to the weary, troubled, friendless spirit as sympathy—sympathy expressed in action? This is just what the work of the Ragged School teacher is—sympathy with the neglected, friendless outcast, expressed in action; and what so touching and so tender as the returning sympathy of childhood, manifested in confiding attachment. It is indeed too true, that many of these neglected ones are so sunk and degraded, that the avenues to the heart's best affections seem closed beyond the power of opening, and the best teacher will have much, very much to try his faith and patience. But still, however sunk and degraded these objects of our pity may be, they are not altogether insensible to kindness; far from it, they can, and do appreciate a lively interest taken in their welfare. And there is a glow of real, heartfelt satisfaction, in being used as an instrument in calling into life these softer, better feelings of our common nature, beyond the power of poesy to stimulate, or of music to instil; it is the poetry, the music of the soul. This sacred and ennobling satisfaction, Ragged School teacher, may be yours.

8th. Lastly, the work of teaching, when engaged in with a conscientious regard to the responsibility it involves, (a responsibility not got rid of by an evasion of the duty, or neglect of the privilege,) stamps the Divine image on the character. "Be ye therefore followers (or imitators) of God as dear children," was the inspired injunction to the Ephesian believers. Our Lord, when on earth, was recognised as a "teacher sent from God," and is known as the "Great Teacher." Can we then be called to a more noble employment than to tread in his steps? And we may remember, too, that the class for whom the Ragged School teacher labours, is just *the class* sought out and instructed by Him. The publicans and sinners, the blind men by the way-side, the little children who followed on the highway, as well as those who were brought by their mothers for his blessing, and the "babes" to whom the Father chose to reveal his truth. But we are not left to follow this example of our blessed Saviour in our own strength or wisdom, for Christ himself hath said, "He that hath my commandments and

keepeth them, he it is that loveth me: (Lovest thou me? Feed my lambs:) and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Herein, indeed, is love, in that He employs helpless worms of earth, and puts his Holy Spirit in them, that they may instruct those who are yet in ignorance and sin. The work in which the teacher engages may be called self-denying, but therein he reaps a rich reward, and obtains advantage and blessing to his own soul, and understanding scarcely attainable in any other department of Christian duty. In an enlarged knowledge of human character; a close acquaintance with his own heart; in the necessity it lays upon him for enlarged acquaintance with the Word of God, and inducing a habit of observation and reflection. In the communion with God to which it leads; in the increase of spirituality and growth in grace; in the sympathy it awakens, and in stamping the Divine image on the character.

These are some of the reflex benefits inseparably connected with the work of teaching. But to be appreciated they must be participated, for only those who have experienced it, know the full amount of benefit and satisfaction derived to the teacher from his work, and enjoyed by him in it. The posture of his soul, and the motto of his life must be, "Continue in prayer, and watch in the same with thanksgiving." Nor will it be known till that day, when the secrets of all hearts shall be revealed, what amount of good the faithful teacher has in the hands of God been permitted to accomplish.

TWELVE ORPHAN BOYS.

The clock had just struck nine. The evening shades had fairly set in, and were blackening into a thick darkness. A cold easterly wind was blowing, and a heavy drizzling rain falling, which caused us to quicken our pace as we bent our steps towards our much loved home, where imagination pictured the elder branches of the family, waiting our arrival with fond expectancy, and where we anticipated the felicity of bestowing the tokens of a father's affection upon such as had, in comfort, fallen into their unconscious slumbers. Passing in front of that fine old parish church, in Whitechapel, our attention was arrested by a glare of light, and the sound of singing, which proceeded from the lower room of what appeared to be a private dwelling house. The door being open, we entered the passage and peeped into the room. A novel and interesting scene presented itself to our vision. Twelve boys, from ten to fourteen years of age, composed the assembly, superintended by an elderly man. The hymn ended, prayers were repeated, and with decorum and solemnity that indicated that they had been brought under the influence of right training. At the bidding of the superintendent, with astonishing activity, they set in order six moveable bedsteads, spread the due complement of rugs on each, undressed, and retired to rest. Their clothing was mean and sadly tattered, yet clean; and there was an air of cheerfulness pervading the whole, which indicated that this rough accommodation was to them an advance in comfort—a luxury to which they had not long been accustomed. In reply to the inquiries made, the superintendent informed us that these boys had been in the first instance gathered into the Ragged School held in this and the upper

part of the premises. The teachers became acquainted with the fact that they were parentless, homeless, and friendless. They regularly attended the Week Evening and Sabbath School; but during the day had to support themselves as they best could, honestly or otherwise, and at night sleep in some night refuge, low lodging house, or dark secluded spot. They, however, professed to be willing to work, if but work they could get to do, and would more gladly earn an honest penny than steal double that amount. Employment was offered them in the Shoe-black Society, and they readily accepted the challenge. Their earnings were various, but sufficient to provide them with their chief daily necessities; the deficiencies were met by the individual private benevolence of their teachers. They, however, having no parents, nor homes to go to, when the day's work was done, or after school teaching was over, there was much reason to fear lest the efforts to educate and reform them would be neutralised by the evils to which they would of necessity be exposed during the night season. It was therefore determined to provide a rug for each boy, and give him the opportunity of rolling himself in it, and resting on the floor of the school room, scrubbed clean for the occasion. This act of mercy was duly appreciated by them, as hitherto they had been exposed to the rains and the cold of midnight air, or the filthy and overcrowded rooms to which they of necessity had been accustomed to resort, as well as to the interference of the police, who invariably hunted them from their discovered retreats, but only drove them to seek similar ones elsewhere.

Encouraged by partial success, and with a view to stimulate the boys in an onward course, the bedsteads referred to as above had been purchased by one of the teachers; and with such accommodation the boys fancy themselves on the high road to respectability. We were glad to find that these lads had not only been encouraged to refrain from their former practices, but incited to industrious habits, by which they are enabled to taste the sweets of honest labour. It appears that the person in charge of the house provides what refreshment they require, morning and evening, at moderate prices, which is disbursed out of their pence, or booked against their account. A charge of three halfpence is made for each night's lodging, (Sunday excepted.) Clothing is provided out of their savings. Each boy is required to have a bath once a week, at the neighbouring baths, and for which he has to pay his twopence. And they are not a little proud of being able to pay for these things with the money they honestly earn, and to talk of their two clean new shirts in store for them, whereas formerly they had not one.

Truly gratified and affected at the scenes we had witnessed, and the details to which we had listened, we sped our way homeward, ruminating on the great boon such an effort is likely to prove to these poor boys, whose orphanhood and consequent poverty is their misfortune and not their fault. Would that there were more such well-directed efforts; it would be an additional blow to the evil that so mightily prevails, and a means of disappointing our prisons of their prey, of thinning our streets of petty pilferers, and of affording timely assistance to such who, for the want of similar help, are cast upon the wide world, to encounter the frowns and buffetings of an uncharitable populace, and to suffer the sentence of the law awarded to their almost unavoidable crimes. We felt, however, that while the accommodation for, and oversight of, the twelve orphan boys were not in every respect what we could have desired, yet we had abundant reason to approve of the self-denial and liberality of the kind and benevolent teachers. They had done what they could, and doubtless shall have their reward. We, therefore, wish them "God speed" in this their noble undertaking, and trust that sympathy will not be lacking to enable them to extend their operations, so that they may yet afford much larger *help to those that are willing to help themselves.*

CRIES OF LONDON.

To an individual who, like the writer, has come up from the country, there is something appalling in the more obvious characteristics of the great metropolis. The bustle and activity everywhere apparent; the ceaseless hum of countless multitudes pursuing their daily callings; the incessant roll of vehicles of every description, from the barrow of the costermonger to the over-loaded omnibus; from the chaise-cart of the aspiring tradesman to the splendid equipage of the titled noble or princely merchant; the din, confusion, and racket, until one gets somewhat inured to them, are perfectly overwhelming. Many a head-ache must be endured while the initiatory process is going on, and it is just as probable that many a heart-ache will attend as an accompaniment to the scenes one is daily compelled to witness in the avocations of life.

But then there is the quiet of the Sabbath, when mighty London herself feels the hallowing influence of the blessings of which the Sabbath is the harbinger. True, there are not a few shops open for the sale of articles which are in request, despite the sacredness of the day, but even they seem half ashamed of their deviation from the sabbatic law. You see them with half-closed shutters, as though they had put on the symbols of mourning, in very grief at their own departure from the rule of life; and they, too, gladly wait the hour when, like their neighbours, right and left, they may close, and their inmates cease from toil.

"*The quiet of the Sabbath!*" Oh, how is it interfered with in this vast and mighty London!

The omnibus runs along with its living freight of humanity, bent on pleasure or on profit, forgetful of the pain, and regardless of the loss accruing; the cabman takes up the traveller from the rail, or the visitor to a friend at a distant part of the town, and both the traveller and the visitor as they are passing onward think the cab a great public convenience, but forget the while the wrong done both to man and beast, as they complacently ride onward; meanwhile the heaving heart of London groans, when she has shaken off the dust, excitement, and turmoil, to say nothing of the wear and tear of six days' labour, and cries, "*Give me a day of rest, the quiet of a Sabbath.*"

"The cries of London."—How many and how varied, and on the Sabbath, too. Doubtless there *are* quiet streets, noiseless thoroughfares, and squares and terraces where no worldly strife breaks in to disturb the solemnity of the Lord's day: but how often within reach of such do you come upon spots which appear as if they were blackened and disfigured by the horrid wickedness that abounds in them, and contaminates the moral atmosphere around.

'Tis morning.—Pew-openers, beadles, chapel-keepers, are hurrying to their respective posts. Breakfasts have been despatched, and in many homes, we hope in yours, dear reader, "the word of God and prayer" have ushered in the duties of the day, and Christian London is girding herself for the task of Christian communion, and holding converse with her Lord. But let us walk awhile, and visit, say the busy part of Somers Town. What sights of evil meet the eye. What anti-Sabbath cries greet the ear. There stand in groups a multitude of toiling sons of labour. There they stood on yester eve, and in their faces you can see at once how that eve was spent. The haggard look, the heavy eye, the languid frame, the slouching gait, too plainly tell of drink, debauch, and misery. They have met this morning, because provision for the Sabbath was before neglected; and now you see them, husbands, wives, fathers, children, with scarcely enough of last week's wages left to purchase the Sunday dinner: yet they have met to do the best they can, bargain, growl over the dearness of provisions, and, as they may, to purchase. "The Sabbath!" Surely no. "Who'll buy!"—"Who'll buy!"—rings from a hundred mouths, and rends the stillness of the sacred morn, like gusts of blighting blasts upon a springtide eve. Nature seems at peace, and calmly and

serenely welcomes in the sacred day. But "Who'll buy!"—"Who'll buy!" from butchers, costermongers, clothiers, fish-dealers, sends a thrill of sorrow through the soul, while London tells the world that she enjoys the Sabbath as a type of heavenly rest!

Another hour has passed away, and through this Christian city ring out the full-toned bells, which summon the people to prayer. From steeples high and low the sound is heard. The open door invites the passer by to enter and hear the word of life, that precious word, whereby men may be saved. But still we hear the huckstering cry of traffic, "Who'll buy," "Who'll buy;" and yet amidst it all, London joyously proclaims to all her inmates, "*This is the day of rest!*"

"The cries of London."—The mid-day Sabbath meal is over, and tribes of barrow and fruit-basket traders are hastening forward to their respective beats. Look at that broad-shouldered, uncouth, and rough specimen of humanity, in the hair cap and pilot-coat. How shrill his voice:—"Good St. Michael's, two a penny. Oranges, Ho!" Ah, what a tempter he is. Poor man, he deems himself a harmless member of society; and even now he thinks he is but plying a legitimate trade, and, as he says, "Earning an honest penny." But see the effect. There goes a group of children, which sisterly affection is guiding to the Sabbath School. How their little hearts rejoiced when, as they left their home, the trifling savings of the week were gathered up to put in teacher's mission-box, or mayhap to lay up for a hymn-book or a Bible. But that cry has checked the growth of the good seed, and holds it back, as nipping frosts in April mornings check the progress of vegetable life. Already there is a contest in the juvenile breasts, and it is doubtful whether the Bible or the orange shall prevail. The sister remonstrates, argues, pleads, persuades, and at last prevails—thanks to the winning influence of a sister's love: but London stands by, hears the tempter's cry, and says—"See how we hallow the sacred day of rest!"

Day closes in upon us, and evening comes.—London cries are not so frequent. Here and there a solitary wanderer cries his goods, but this is rare. Surely, then, the rest has come at last. Alas! no. The cry no longer grates upon the ear without, but the attraction is all within. The gin-palace and the beer-shop invite the unwary; and the roving children of the metropolis, now returning from distant walks or far-off visits, some by rail, some by 'bus, and some as pilgrims of another age, are lured aside by the glare of gas, and the splendid garniture of inviting parlours and cosy tap-rooms, where the abandoned of both sexes spend in gilded infamy and misery the hours of youth, and health, and sanity, and reap in return premature decrepitude, disease, and madness; and thus when out-door cries are over, London in her murky dens of vice, and haunts of pleasure and of infamy, still cries—"This is the day when weary labour rests!"

And thus the day has passed away, and with it many a hope of future good; and night comes on, and London, ill prepared to wrestle with the ills of life, is sleeping in her sins, to wake up on a morrow dark and gloomy, because no smile has beamed from heaven on the Sabbath thus so much polluted.

Awake, thou mighty city, gorgeous in thy wealth, and splendour, and glory, and read thy future destiny in the historic past. Thy cries are heard beyond the narrow circle of the earth, of which thou fanciest thyself the brightest gem, and as with Nineveh of old, a city mightier far than even thy imaginings of thyself can make thee, the wickedness whereof was great like thine, and as with Sodom and Gomorrah in still more distant days, their cry, like thine, was "great;" and because thy sin, like theirs, "is very grievous,"—Gen. xviii. 20—of thee it may one day be said, "I will go down now and see whether they have done altogether according to the cry of it, which is come to me; and if not I will know,"—Gen. xviii. 21; and when the day of visitation comes, He may say, "Destroy this place, because the cry of them is waxen great before the face of the Lord,"—Gen. xix. 13. Yet once

again, awake, thou proud city, and though no prophet come to warn, yet heed the voice of wisdom, and let thy children sit in sackcloth, like those of Nineveh of old, reflecting on their ways, repenting of their sins, and turning to their God.

The cries of London have reached the ear of Him who sits in judgment. The cries of weeping mothers and of wretched children; the loved ones you at the altar of your God took vows to cherish, drunken husbands! the prattlers you have caused to exist in sorrow, home-deserting fathers! the cries of half-paid labour, ye who roll in chariots! the cries of consumptive, helpless, woe-begone seamstresses, condemned as slaves of fashion to exist where existence seems a curse; and a thousand other cries which facts unfold, or imagination without effort can readily call up. These cries, heaped upon desecrated Sabbaths, reach to heaven; and who can tell what retribution would be stored to follow them, but that other cries ascend and stay the vengeance, as pleading children, when the father's hand is lifted up to chasten, arrest the blow, and turn aside the stroke.

"Other cries!" and what are they? and whence do they ascend? They come from London's inner life, they are the wrestlings of the living soul which still survives mid outward desolation. What are they? They are the plaintive pleadings of the children by faith of that ancient man who would have arrested the vengeance of the judge and saved ungodly Sodom, if but ten of her unrighteous sons had been prepared to receive the boon in penitent submission. They are the prayers of the saints, which, precious in the sight of God, are gathered up and stored beneath the altar and the throne where the Lamb is pleading, and which ever and anon he presents as grateful incense made acceptable by his merit, and sanctified by his blood; and while the reckless sons of thoughtless London are sending up their cries of worldliness, pleasure, and vice, the hidden life of London's wiser children is making itself heard in the high court of heaven, and is silently spreading its vital influences around. The careless ones may heed it not, but it is there, and not a single good admitted, or benefit reluctantly allowed to exist in social or domestic life, but can trace its being to the source of London's hidden life,—which is the love of Christ in the renewed heart of man.

It is the Sabbath morn, dear reader; the breakfast hour has passed. God's word and prayer have been heard; but in that inner room there kneels a man in earnest supplication. Oh, how he pleads! His mental vision pictures you. He sees your past, your present, and, dreadful sight, your future. Like some angelic visitant he hovers over and above you; burning thoughts consume his soul, his hands are clasped in very agony; and, my fellow-sinner, he pleads for you. 'Tis the minister of the house of God just by, which you have never visited. Oh, how he longs to see you enter within its doors, that you may hear the words of life. How sweet he feels it to think that, after all, your case is not a hopeless one. How his heart yearns towards you, as he sees you in imagination with trembling steps approach that house of prayer. With what affection would he lead you onward to the mercy-seat. See, he is already there. Go with him, give him your hand in confidence, and hear him sweetly say—"Here comes another wanderer to Thy fold, my blessed Master; stretch out thy hand and lead him to thyself." He has been saying so, and as he said it, his Master smiled and said, "Well done;" and now he goes to tell the words of life to all who will attend, prepared to do his Lord's bidding, whether men will hear, or whether they will forbear. Go, listen to his voice, and "take heed how ye hear."

There stands another man of God. The church is hushed in silence, and some who came to scoff, it may be, have ere this begun to pray. He, too, is intent on business. Yes, his mission is to offer his substantial food on easy terms. The food he ministers is the bread which is indeed the staff of life; the beverage he disseminates combines all excellency within itself. Hark! he says to one, to all, *to you*—"Ho, every one that thirsts, come ye to the

waters; yea, come; buy wine and milk without money and without price." Plead not your poverty as a reason why you should not visit this store. The poorer you be, the richer the grace to supply your need; there you will find the pure milk of the word to nourish you while a babe, wine for your sturdier growth, and an ever-flowing fountain in which you may always slake your thirst and cleanse your soul. Side by side, then, with the hucksterer's traffic—"Who'll buy," comes the Gospel cry from London's inner life—"Come, buy wine and milk, without money and without price."

Yet once again a cry is heard. It breaks upon the ear like angel-notes of gladness, and angel-notes they are. It is London's inner life at work among the tender ones of the wilderness flock. Their tiny feet have not yet trodden the rugged road on which, footsore and weary, you have so often halted in distrust, perhaps despair; but there are some who know the panacea for human ills, and though finding the road, as you have found it, rough and thorny, have also found a surer resting-place than earth can ever afford, and are fixed in purpose and in soul upon the Rock of Ages. How they labour, toil, and pray! That cry proceeds from an assemblage of yourselves in miniature, your future selves, my readers; in that Sabbath School they "hear of that better land, far, far away;" and are taught the way by which alone it can be reached. Put on the child once more, strong man, strong in thy defiance of thy God, and calmly listen to the voice which says to thee—"Except thou be converted and become as little children, thou shalt in no case enter into the kingdom of heaven."

But there are other cries, some public, some private. There are other efforts, some philanthropic, some social, some educational, but all more or less imbued with and springing from Christian love to fallen man. The infidel may sneer, and he will, do what we may, on Christian principles; but will his sneer defeat the purpose of God? Give him what he insists on, his right to independence here, annihilation by and by, and what a sorry prospect for the craving soul. But his present—what is it? A hapless, hopeless life of toil, without God, and without restraint, without religion, and without the rest of the Sabbath. Away with such an independence as this. When unsupported by divine law, human law would be trampled under foot; and the barriers of the divine law once broken down, the floodgates of wickedness would be thrown wide open, spreading tenfold desolation and misery around.

Reader, if you would legislate, the cry of London's inner life is for sanctified Sabbaths. She does not dictate to you how or what shall be done for its accomplishment, but she points you to the Book for guidance, and to the Divine Author of the Book for wisdom to teach aright. If you minister, the book calls on you to "Cry aloud and spare not!" and London's inner life echoes back the cry. If you be a Christian professor, then your help is needed in the work, for are we not members one of another? But if you be a thoughtless, unconcerned, and indifferent hearer of the cries of worldly traffic and worldly misery, on the one hand, and the cries of devout intercession and pleading supplication on the other, let me say to you for this, "God will bring you into judgment." This may be another call from London's inner life on you. Christian love has suggested plans for reaching you; Christian affection prays the God of all grace that the instrumentality, though weak, may cause you to reflect on your ways, and turn to God at last. You at least can no longer say, "No man careth for my soul," for London's inner life reiterates the cry—

> "Come all the world, come sinner, thou!
> All things in Christ are ready now."

Even in the provinces many of the evil cries of London reach the ear. God grant that the cry of wisdom may reach the hearts of all our brethren there! for let them not judge that the sinners of the metropolis are sinners above all the dwellers in this Old England of ours, but "Except ye repent ye shall all likewise perish."—*Christian Family Record.*

A PURLIEU OF SHOREDITCH.

THE increase of Ragged Schools since the formation of the Ragged School Union, some twelve years since, has been both astonishing and gratifying. To the sixteen found in operation when the Committee of the Union first sat were added year by year till they were numbered at 130, as on the occasion of the last anniversary. And these were spread over the vast range of the metropolis and its suburbs, circumscribed by a radius of eight miles distance from St. Paul's. It has been the opinion of some, that surely the wants of the necessitous localities have been fully met, but those who have come to such conclusions are in error. We are confident, from actual observation, that there are many neighbourhoods as needy still, as any of those occupied in previous years, but for whom no similar efforts have hitherto been made. Since the last annual meeting some new schools have been added to the list, and in proof of the assertions above made, we record a visit recently paid to the locality of one of them opened in the purlieus of Shoreditch, namely,

BOWL-COURT AND ITS ADJUNCTS.

The district through which we roamed forms an exact square, and its boundaries are Shoreditch, Worship-street, Curtain-road, and New Inn-yard. It has but one thoroughfare, viz., Holywell-lane, passing through it, and the range of houses are constructed in honeycomb fashion, and within this space are no fewer than 24 courts, of which Bowl-court is the centre and chief. The City Missionary, who labours here, informed us that he has 800 families under constant visitation, and that he has found about 2,000 children between the ages of 3 and 14, few of whom, and those the better class, attended any school. We paid special attention to the courts, and visited 24, and found them to contain 163 houses and 347 families, to whom belonged, reckoning but two to each on the average, nearly 700 children of the most degraded and neglected class. For the education of these, no provision whatever existed. It is true there is a good National School in connection with St. James's Church, in Curtain-road, just opposite the western boundary, but its operations are confined to the better class, those who are comfortably clad, and can pay. There is also a large Roman Catholic School in Cumberland-street, and that takes in a few free—most, however, pay sums varying from one penny to sixpence, and even ninepence per week, but the majority are chiefly obtained from Long-alley, and scarcely any from this locality. The Missionary, previous to this school being opened, took some of the neglected children he found here, willing to go to school, to the National School of St. James's, but they were rejected on account of their ragged and filthy condition.

We next proceeded to visit some of the parents of the children who are gathered into this school. In the first floor of a house in Short-street, we found a poor, but seemingly an industrious and well-conducted woman, at work making a coat. The room was in disorder, and of this she was conscious, and apologised, stating that her husband, who was a French-polisher by trade, had had little or no work to do for a long time, and the family, consisting of six, were chiefly dependent on what she could earn at her needle. "To tell you the truth, gentlemen," she said, "when my children came home from school I had no dinner for them, and could not get anything until I had finished my bit of work, and now, as you see, I have put some potatoes on to boil. I could not send them back to school with empty bellies."

In the adjoining room we somewhat disturbed a rather young looking woman, who apologised for the confusion she was in, she, as she stated, having but just returned from having nursed her own daughter, who had now made her a grandmother. The room was a picture of misery. A bundle of rags in a filthy condition and on a floor that, from its appearance, seldom underwent the broom's action, and as to the appliances of water, that was

wholly out of the question—not a chair or table—but a good fire, around which were three poor dear children, the eldest seven, and we gathered that this mere child had been daily, during the mother's absence, left in charge of the other two. Speaking to her as to the propriety of sending the elder two to the school, she indignantly replied, "I have received a good education myself; I was well brought up, and I wish my children to be as well educated as I have been, and so I mean to pay for them, and not send them where they will be mixed with such a class as that school is opened for."

In the room above, we found the good man at home and taking his tea. Nought but dirt, destitution, and misery met our eye. He stated he had six children, four of them were at home, and in a most miserable plight, not only shoeless and stockingless, but their rags insufficient to cover them decently. We inquired why he did not send the four present to the school; he replied, "*I have sont 'em; and if they docsn't come it isn't my fault. I can't lose my time to look arter 'em. I does my duty to 'em. When they does wrong I wacks 'em. I can't do no more.*" We could but pity the poor children who are left under such parental constraint, and allowed to run wild with the almost certainty of becoming pests to society and a misery to themselves, unless the persuasive efforts of the teachers of the school should prevail upon these young Arabs to place themselves under the influence of better training than they have at home. The father we ascertained is an ivory-turner by trade, a good workman, and has been in work many years, but is a great drunkard.

We next bent our steps to REFORM PLACE, a strange misnomer. Here in an upper room we found a noble-looking girl, about thirteen years of age, nursing before a good fire an infant sister. She told us she was the second eldest of six children. She had never been to any school, being the eldest girl, her mother had never been able to spare her. She could not read—indeed, she knew not a letter of the alphabet. She said her father, who is a dustman, cannot read, but her mother could read a little, and two of her younger brothers attend the school. She promised to ask her father to allow her to attend the Evening School.

In the next house we saw people of more tidy habits. This was the only room we saw that had evidently been recently scrubbed, and clean sand strewed upon the surface. And it was apparent that attempts had been made to secure comfort, for the walls near the bedstead were covered with leopard-like spots, the result of various appliances to kill and if possible exterminate certain nocturnal disturbers. The landlord, in consideration of such intrusions, has lowered the rent from 2*s.* 3*d.* to 2*s.* rather than lose so good and respectable a tenant. Here there were four children, two of whom attend the school.

In the ground floor of the next house we found a widow with six children. The room was minus any furniture, save a few rags in a corner, beside walls saturated with wet, arising from stagnated drains. The eldest, a girl about 14 years of age, whose neat appearance and good behaviour indicated that this family had seen better days, was diligently employed at bonnet-shape making, and minding home at the same time; the mother being employed out at half-a-day's washing. With the exception of a little allowance from the parish, the family have no other dependence than the casual earnings of the mother and daughter.

We next called upon two women whom we found employed making great coats for the Sappers and Miners. For this work, they stated, they are paid at the rate of 7*d.* a coat, and out of that have to find the thread. They can make eight coats a week when they have full work, or earn 4*s.* or 4*s.* 6*d.* The occupier of this room used to keep an oyster stall in Shoreditch, but in consequence of the price of oysters having risen of late, and the badness of trade, she has given up the former for the latter, which though bad is better. And it is with the occasional earnings of her husband, who is a dock labourer,

and the rent of her female lodger, she ekes out a wretched existence for herself and family.

The next family called upon were lucifer-box makers. Mother and two daughters were most busily employed, and well they need be, for they have to complete a gross before they have earned seven farthings amongst them. The price of labour is now reduced to as many farthings as pence formerly. They, however, did not complain, but seemed content and cheerful, considering their trade is paid as well for as most in these hard times.

The last we called on was a leather-purse maker, an elderly and hearty-looking man, who with wife and grown-up son and daughter were busy at their calling. This man showed a very independent disposition. He was proud of his trade—boasted of plenty of work, and that no man could do it better than he. And he seemed to consider himself of no small importance when he stated that often he has gentlemen waiting for his work till he has finished lest any body else should get it first. He complained bitterly of the ignorance, depravity, and filthy habits of the neighbours. He had resolved to leave this court as soon as possible for a residence in Bethnal Green, which was more healthy and respectable.

The sanitary condition of this place is very unsatisfactory. There are but three conveniences in one shed for the 30 families residing here, and which were in a most disgusting condition; we ascertained that this state of things gave rise to other arrangements equally offensive and detrimental to health and decency. There is a full and daily supply of water contained in a large tank for use in common, but which if more generally used would greatly add to the domestic comfort of the people, and improve the sanitary condition of this court.

Here ended our rambles amongst this very needy colony of degraded human beings. And we were cheered to know that in the very centre, by the efforts of several pious, but poor, industrious young men, a commodious building, capable of accommodating about 200 children, has been taken at a moderate rental, and fitted up, with the assistance of the Ragged School Union, for school purposes. And that here a Sabbath School is conducted morning and afternoon, and has an attendance of above 100 scholars; a Week Day School having an attendance of 150; a Week Evening School at which about 40 youths attend; and also on Sabbath evenings a Ragged Church is held, at which about 40 of the adult poor are gathered. Lectures are given to working men weekly.

We rejoice to see this means of grace and instruction so well planted, and trust it may be productive of great and lasting good to the inhabitants of this wretched locality, both old and young, and hope that the support needful to keep it in operation will never be so wanting as to curtail its operations, but that it may extend its efforts, and by the Divine blessing compass the manifold necessities of all around.

EDUCATION FOR OUT-DOOR PAUPER CHILDREN.

In our preceding article reference is made to a poor widow having to support her six children by the precarious labour of charing and washing. From our conversations with her we learned she was in the weekly receipt of four loaves and two shillings from the parish, which, with her own earnings, did no more than find bread for the children and rent for the room. For clothing and for education there appeared no provision. The mother evidently possessed some considerable pleasure in keeping herself and offspring out of the poor-house and retaining a home, destitute though it be of home comforts, where she could gather her little ones at the close of the day's toils,

and shelter them during the night. It was clear that as the widow had to leave her home from early morn to dewy eve, and there being nothing within doors in her absence inviting to the children, that this was merely a nightly shelter, and but little use in the day. All heads of families know how such a woman spends her time, but very few of them know how her children are occupied or with whom associated while their mother is earning the bread that perisheth.

Were it not for the open doors of our Ragged Schools, the ferretting labours of Missionaries, and the kind invitations of our Teachers, uttered in tones of tenderness and affection, thousands of such poor pitiable children would fall a prey to designing knaves, and form the next succession of society's pests. But, thanks to a gracious God and a benevolent public, the Christian missionary is abroad, and the Ragged School at home—our poor therefore need not perish. No argument is needed to prove that if a woman in such circumstances send her children to a school at all, it must be to one where the school-fee serves not as a barricade to her child's admission, and where the shoeless foot and neglected dress will rather move the bowels of compassion than excite the scowl of indignation. Where there is no such school one of two alternatives must follow, either the child must grow up without the education and training afforded by a Christian School, and become a disgrace to the land of his birth, or some friend must come forward *loco parentis*, and fit the child for appearing at school, and then paying the school-fee for him. Were the latter sufficiently adopted there would be no occasion for Ragged Schools. It is, however, known that the evil to which we refer has been too long neglected, and has become far too extensive to be now overtaken by such individual efforts. Nothing short of a combined, systematic and extensive movement for establishing free schools would meet the necessities of the case. Such being our conviction, the rapid increase of Ragged Schools during the last few years has given us unfeigned pleasure, conducted as they have been by men and women of sound religious principles, and who from the highest motive labour to enable their scholars to make the best of both worlds. It has been said that that man is a friend to his country who judiciously plants the acorn; but how much more so he who "trains up a child in the way he should go, for when he is old he will not depart from it," and "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This noble work has hitherto been done free from ostentation, and without governmental assistance; we are, however, glad to find that the attention of the Legislature has been drawn to the question of education for out-door pauper children, and has given expression to its sympathy by passing a bill upon the subject. Hitherto we have had schools for paupers, wholly supported by the parish, either in the workhouse, or more wisely separated from it as a distinct establishment. And although complaints have been justly made against the management of some of those institutions, yet by them is recognized the right of the pauper-child to a useful education. Education, however, for the semi-pauper, has till now been overlooked by the Government and neglected by the parish. Could any one under these circumstances be surprised were he to see the semi-pauper develop itself into a convicted criminal, and after a certain period of imprisonment, reappear amongst us a ticket-of-leave convict; there may be some who might perhaps wonder at the transformations; and so they would were they to see the harmless egg developing itself into a destructive caterpillar, and then after another period of rest, reappear as a chased butterfly. The former is as much to be expected as the latter, and need no longer excite the surprise of the looker on. The difficulty of successfully dealing with our ticket-of-leave men is leading Parliament to devise means of checking the evil in the bud; hence our Industrial Schools, our Reformatories, and now an effort to provide an opportunity for educating the out-door pauper's child. We have conversed with several of our teachers and subscribers upon the Act of last session, but none of whom previously

knew of its existence; and believing that our friends generally are unacquainted with its provisions, we furnish a copy of it:—

An ACT to provide for the Education of Children in the Receipt of Out-door Relief. [26th June, 1855.]

WHEREAS it is expedient that Means should be taken to provide Education for the young Children of poor Persons who are relieved out of the Workhouse: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same,—

Relief for Education of Out-door Pauper Children.

I. That the Guardians of any Union or any Parish in *England* wherein the Relief to the Poor is administered by a Board of Guardians may, if they deem proper, grant Relief for the purpose of enabling any poor Person lawfully relieved out of the Workhouse to provide Education for any Child of such Person between the Ages of Four and Sixteen in any School to be approved of by the said Guardians, for such Time and under such Conditions as the said Guardians shall see fit.

Poor Law Board to control Guardians.

II. Provided, That the Poor Law Board may at any Time issue their Order to regulate the proceedings of the Guardians with reference to the Mode, Time, or Place in or at which such Relief shall be given or such Education received.

Education not to be a Condition of Relief.

III. Provided also, That it shall not be lawful for the Guardians to impose as a Condition of Relief that such Education shall be given to any Child of the Person requiring relief.

Paid out of Poors' Rates.

IV. The Cost of the Relief so given for the Education of any such Child shall be charged to the same Account as the other Relief granted by the said Guardians to the same poor Person, and may be given by the said Guardians, and recovered by them as a Loan, under the same Circumstances and in like Manner as such other Relief.

V. In the case of any Child of such Age as aforesaid relieved out of the Workhouse, which Child has been deserted by its Parents or surviving Parent, or both whose Parents are dead, it shall be lawful for such Guardians in their Discretion, and with the like Power of Regulation on the part of the Poor Law Board as aforesaid, to grant Relief for the Purpose of providing Education for such Child in any such School as aforesaid.

VI. The Words used in this Act shall be construed in like Manner as the Words contained in the Act of the Fifth of *William* the Fourth, Chapter Seventy-six, and the several Acts incorporated therewith.

Of the practical working of this Act we know nothing; it is a movement in the right direction, and as such we hail it with pleasure. Should any of our readers possess any details of the advantages derived from it, we should esteem it a favour to receive from them any information upon the subject.

DEATH OF MR. GRAHAM, OF MANCHESTER.

WE have received, with painful feelings, the intelligence of the decease of Mr. Graham, whom, in our Magazine for March last, after a personal inspection of his operations at Manchester, we spoke of as "the energetic and intelligent Master of the New Ragged School in Angel Meadow, Ancoats." Mr. Graham had come from an important town in Scotland to occupy this new sphere; and with the experience previously acquired, he entered on his work with extraordinary zeal. Never have we seen one better adapted for the peculiar duties which his office demanded. The children (and some of them most depraved in their previous habits) were completely won by him, and with the maternal kindness of his excellent wife, a home feeling pervaded the breasts of the inmates, and stimulated them both in labour and learning. Mr. Graham died in the prime of life, of fever. His death is a great loss to the Ragged School cause; but we earnestly hope that the Committee of the Schools will be directed to a suitable successor. We record the removal of this humble and earnest labourer to remind other workers how speedily their opportunities for usefulness may be closed, and to hold up his example for their imitation and encouragement. We have no doubt but that "the day will declare" that *his* "labour was not in vain in the Lord."

Correspondence.

To the Editor of the Ragged School Union Magazine.

October 18th, 1855.

DEAR SIR,—In your magazine for October, under the head of "Scholars' Prizes," there are two things in my opinion much to be regretted; I allude to conditions seven and eight, by which girls who are domestic servants must of necessity sleep at their employers to be eligible, while those engaged in business need not; is not this giving the preference to business? Undoubtedly it is. Now, from my own observation and experience (which, as a voluntary teacher and member of a ladies' committee, extends over a period of five years) I can assure you any inducement for the girls in Ragged Schools to engage in business in lieu of service is greatly to be deplored by all who take *any* interest in their *moral* welfare; already it is a difficult thing to persuade them to go to service, the restraints of a well-ordered family (which they so much need) being considered by them irksome and disagreeable; they like their evenings and Sundays to themselves; how most or all of those Sabbaths are spent, a walk through many parts of this metropolis will sufficiently testify. When they earn their own money they are in their estimation at liberty to act for themselves, and will tell you they are their own mistress. Another grand cause of dislike to service is their love of dress and finery, which, poor as they are, is in many of them extreme. We succeeded in placing three girls out with friends of our own, one left because she would not work, another because she could not go out when she liked, the third will never go to service again, she is too fond of dress, and also likes her Sunday to herself, so would rather "be a business." These are by no means solitary instances, but may be taken as examples of the mass. I feel sure the Committee cannot have viewed the case in this light, or they would not have adopted these two rules, as with most of the girls domestic service under a kind mistress is the only asylum where virtue and religion may be cultivated; and though they may not sleep at their situations, still in service they are usually in a fair way of acquiring orderly and cleanly habits, so necessary to their future well-doing.

I remain, yours sincerely, H. J. D.

To the Editor of the Ragged School Union Magazine.

SIR,—I believe I am only echoing the feelings of the majority of my fellow-teachers when I express the disappointment I experienced in reading the conditions of the prizes just announced to be given to our Ragged Scholars. The Committee, I believe, did not promise a continuance of the rewards, but the superintendents and teachers of schools have considered that it would be repeated, as no intimation to the contrary had been given. Hence I with many of my fellow-labourers have during the year been holding out a prize similar to former years to the boys and girls to whom we gave a start in life. Now, Mr. Editor, can you conceive the painfulness of our position when we communicate to our scholars that the reward is not what we led them to suppose it would be. Had the Committee contemplated an alteration of so much importance, they ought to have issued the conditions before nine months out of the twelve had passed away. The great question, however, that arises is not so much the amount of the prize, as whether the money so given could not with greater advantage be distributed among the most needy schools, those who are struggling with great difficulties for the want of funds, to pay the expenses of instructing the children. I greatly fear that if the conditions are allowed to stand as now issued, a large sum will be withdrawn from the Society's funds. The condition No. 8 in the Magazine or No. 7 in the printed bills appears very objectionable. I do not wish for a moment to say a word against poor girls who may come under that condition, but I do most strongly protest against rewarding them for remaining in a place where religious and moral influence is so little exercised, as in the case of those engaged in artificial-flower making, wholesale millinery, bookfolding, and such like businesses, where girls have their entire liberty during the night and on the Lord's-day to use as they please. Such occupations, instead of benefiting our poor girls, socially and morally,

as domestic service is calculated to do, is the first step to ruin, for it is a notorious fact, that more "unfortunate" girls find their way to the streets from being brought up to such businesses than from any other class.

I would, therefore, suggest to the Committee of the Ragged School Union, through your pages,—

I. Whether, under the present state of things, which renders it so difficult to obtain money in support of schools, and which, in consequence of increased taxation, high markets, etc., will be continued, that the funds placed at their disposal could not be better applied.

II. If the Committee have considered this question, and are of opinion that they are justified in so appropriating the Society's funds, then I would respectfully beg leave to suggest to them, whether it would not be well to put the scholars upon the same footing as those of last year, and rescind conditions 3 and 4 in the printed bill, and certainly altogether omit condition 7.

I would only add, that, unless the special fund proposed for this purpose can be raised, the Committee would do well to announce immediately after the next distribution that this system of rewards will be discontinued. Disappointment to the children would thus be prevented, and such as myself be saved from being again placed in my present dilemma.

I remain, etc.,

ONE WHO FILLS THREE HONORARY OFFICES IN A RAGGED SCHOOL.

Poetry.

THE WORKERS.

AH! nobly some have worked for time,
With head, and heart, and hand,
What glorious domes and minster spires
Arise in many a land;
And 'neath them flush the painter's hues,
And lives the poet's thought,
And, wrapt in beautiful repose,
Stand forms in marble wrought.

They work for time—their eager brows,
Crown'd if the world applaud;
Its wealth, its smiles, but most, its fame,
Their portion and reward.
While thousands round them live and die,
Unheard of and unknown;
On whose sad dwellings ignorance
Its darkest shade hath thrown.

And there some for eternity
Have worked—are working now,
With steps bent not to palaces,
But scenes of squalid woe,
Where childhood its first lesson learns,
From lips long steep'd in sin;
Strong in God's strength, they task themselves
Souls from these depths to win.

Glance forward now, behold the hour,
When like a shrivelled scroll
The skies shall pass, and o'er earth's works
Destruction's surges roll.
Then in the heavens, serene, unharmed,
Illumed by light divine,
They who toiled here for God, like stars
Eternally shall shine. M. L.

The Children's Gallery.

THE HAPPY BRICKMAKERS.

ABOUT four o'clock every working day morning, during the summer months, a family, consisting of father, mother, and four children, (the eldest a girl about thirteen, and the youngest a boy about six,) might be seen emerging from an humble dwelling in Ratcliffe. Each of these persons bears a small burden, the whole consisting of provisions for the day, a little extra clothing, in case of foul weather, and a basket containing the family cat; for such sympathy is felt by the younger branches of the family for poor puss, that they do not like the idea of leaving her

alone, and therefore she is regularly carried to and fro every working day. The destination of this interesting group is a brickfield situate on that peculiar locality "The Isle of Dogs," and a distance of about four miles from their own dwelling. The father and mother have a strong ruddy appearance; the children also look healthy, and adults and children possess cheerful and happy-looking countenances.

The regular attendance of these children at school, and their somewhat punctual return to their dwelling in the evening at a particular period, attracted the attention of the teacher, and induced him one evening to enter into conversation with the father, when the following conversation took place:—

Teacher.—"Well, Mr. Robinson, you appear to make all your family work."

Robinson.—"Yes, sir, I make them all useful in the brickfield. You see, sir, our work only lasts during the summer months, so I am forced to put all hands on, and work early and late to pull up a bit for the winter."

T.—"But would it not be advisable to remove your family nearer to your employment."

R.—"Well, sir, I thought at first of doing so, but my children take very great delight in being at the Ragged School during the winter months, and as often as possible at other times. Bless your heart, it's no trouble to get them there; they will work all the harder through the day if I only promise that they shall leave the field early enough in the evening to be present at school. And, although I do many things that are wrong, I must say that my children are all the better for going to the school. I never hear any bad language from them now, and they are always willing to do their utmost, both for me and their mother. I believe they are as happy as doves, for they are singing from morning till night; bless your heart, they seem never tired of it."

The poor man, no doubt, perceived that the teacher felt gratified at hearing of these pleasing effects of Ragged School teaching, and he appeared disposed to continue the conversation; and upon the teacher remarking that he thought it must be very fatiguing for children so young to walk so long a distance morning and evening, in addition to the weariness caused by labouring in the sun throughout the day,—the conversation was continued thus:—

R.—"Bless you, sir, they think nothing of it. I will tell you how we act. As soon as we get away from the houses, so that we may not disturb any one, we commence singing that hymn,

'All nature shows in various views
The great Creator's praise;
The birds they sing, whilst on the wing,
In soft and pleasing lays.'

The children sing their hymns so often that my old woman and I know them almost as well as themselves, and we join in, keep step to the tune, and we are at the brickfield in no time. After a few minutes' rest, to work we go."

He then entered into a brief detail of the particulars of each one's portion of labour and employment, not forgetting poor puss, and continued,—

"As for puss, she is about the field all day in search of birds and mice, and only wants calling in the evening to be deposited again in the basket and carried home. Mind, I don't say that the children do not sometimes begin to lag and say they feel tired, but then I remind them of what their hymn says:—

'Some think it a hardship to work for their bread,
Although for our good it was meant;
And those who don't work have no right to be fed,
And the idle are never content.

'An honest employment brings pleasure and gain,
And makes us our troubles forget;
For those who work hard have no time to complain,
And 'tis better to labour than fret.'"

T.—"But what do the other work-people say to your children's amusements?"

R.—"Oh, sir, I don't wish to boast, but leave them alone for seeing who has the best of it. Bless your heart, they calls us 'The Happy Gang.' Our master has frequently said that our children are the happiest and most hard-working of any he ever knew. Some of the other children in the field have learnt some of the hymns, and have often said they should like to live near our children's school, that they might attend. Why, sir, you will hardly believe it, perhaps, but it is a fact, that many of the men in our field—men who have never joined in hymn-singing before—have learnt the greatest part of the Evening Hymn, and now join in singing it with the children."

T.—"This is good news indeed. The children used to sing the Evening Hymn to an old tune; but they have recently sung it to a new one. How do they like the change?"

R.—"The children are pleased with anything new; but it was not so with

the men in the field. Bless you, sir, they would not stand that at all when they wished to join us in the devotion. They wouldn't have it. They told the children not to pitch that new-fashioned tune;—no, no, the Old Hundredth, nothing but that would suit them, as all could join in it. They are still of the same mind."

The children of "The Happy Gang" continue, as often as possible, to attend their school, are well behaved, desirous of receiving instruction, and bid fair to become useful members of society. They are living examples of the beneficial effects of Ragged School instruction: and who can calculate the great good which may be conferred on society, or at least on that part of it which may come within the sphere of their influence in after years. Although the foregoing is chiefly a description of the influence exerted by the Ragged School children upon their parents and acquaintances, yet there is no doubt such influence, thus exerted, is calculated to lead the recipients of it to higher delights and pursuits, and to "search the Scriptures, which are able to make men wise unto salvation." We think, that if the precept and practice of "The Happy Brickmakers," and those like them, who are exerting a sound moral influence on society, are fully carried out, the Ragged Schools have not been established in vain. When, in addition to moral training, religious instruction is imparted, (as is always the case in Ragged Schools,) such institutions have a peculiar claim on the sympathies of all Christians. T. S.

Notices of Books.

One Hundred Selected Hymns, etc., for Ragged Schools. By a SUPERINTENDENT. New Edition. W. H. Miller, Bridge Road, Lambeth.

This is one of several attempts to supply a book of hymns expressly for Ragged Schools, and certainly reflects considerable credit upon the compiler, for the taste and judgment displayed in the selection. A second edition has been called for, which has afforded an opportunity for adopting a few improvements upon the first. The hymns are short, and by the more general use of the plural number, are rendered better adapted for school-room uses. Those of our friends who are not satisfied with their hymn books, will do well to give this a careful reading before they decide in favour of another. It can be had for twopence each, or twelve shillings per hundred.

Scripture Lessons for my Infant Class. By M. W. Hamilton and Co., Paternoster Row.

This is a charming little book, and will be found specially useful to the youngest teachers, and teachers of the youngest. The author gives twenty-one lessons upon Scripture characters from Adam to Daniel, and has so broken up the subjects by means of questions and answers, as to render them attractive to the dullest child. This, however, is not the chief value of the book. It gives teachers a practical idea of so planting thought in a child's mind, that it may be retained with pleasure, and used with advantage. The subjects are illustrated with wood engravings. Poetry is used freely, and, with one exception, with considerable judgment. The piece at the end, entitled "The Lady and the Sparrows," is out of place. Its insertion in such a book as this is a blemish.

Village Development. George Cox, King Street, London.

This is an excellent little volume, and worthy the perusal of all persons interested in the moral elevation of the poor. The contents of the book are well expressed in its title page, "Village Developments Based on Practical Principles; or, The Old Vicar's Advice." The vicar here enumerates his practical principles to a young incumbent, who finds their adoption attended with so much benefit to the people of his charge, as to induce him to take steps for their more general adoption, hence the publication of this book. It is one of the few books which when one begins to read, cannot stop till all the author has to say is known; and when the end is reached, a regret is felt that the writer finishes so soon. The author has closely observed human nature, made moral philosophy his study, the results of which he gives in this *multum in parvo*. Upon a few points of detail the author is peculiar, but upon the whole we cordially recommend the book for its sensible, practical, and valuable sugges-

tions. We intend occasionally to extract from its pages, but for the present confine ourselves to the following on—

"THE VILLAGE INDUSTRIAL SCHOOL."

"The Industrial School will be an establishment for the education and support of the very poor children, whose parents cannot afford the small weekly subscription from their wages for the daily school. It is the fashion to call these schools 'Ragged.' You should consider this school as only a temporary arrangement, and that good wages and regular work will withdraw the children from it. Children in the condition of paupers must work hard for their subsistence; garden-labour will be the most profitable for those that are strong enough. A child as soon as he can walk can be of use, picking up stones, pulling at a weight; even the common swing can be made a motive power . . . .

"The first thing to be done is to hire a cottage and a few acres of land; fit up one of the rooms as a bedroom, or, if not large enough, build a barn, the upper part the bedroom, the lower the workshop, school, and dining-room. One boy should be responsible for four others, whose education, manual and mental, he will superintend; he will teach them to dig, and all other hints he has learned himself. Whatever a boy has in this establishment should be his own, which he must have earned by his day's labour, therefore you must farm the gardens out to them, and the out-door work will be superintended by an old labourer, who will supply all the requisite information. If they had three hours a day in school it would be quite enough; the mind will attend better when a little work has been taken out of the body, and you will see by steady attention, and having their wits sharpened by earning their own livelihood, they will not be so much behind the village school, that has seven or eight hours a day."

Notice of Meeting.

REFORMATORY INSTITUTION, NEW ROAD.

THE friends of this institution, who only commenced their valuable labours in December, 1852, have already found such favour in the eyes of the public as now to be able to lay the foundation of a permanent building, to accommodate the objects of their solicitude. This building, which is intended to accommodate 100 inmates, is situated in the New Road, a few yards from Gower Street, and will afford a home, instruction, and support to the poor outcasts for whose benefit the institution is especially intended. The ceremony of laying the first stone was performed by Lord Robert Grosvenor, assisted by the Rev. Canon Dale, Vicar of St. Pancras. Lord Robert Grosvenor read letters of apology. The stone was then laid in due form, after which the reverend Canon Dale proceeded to address a few observations to the company assembled. He pointed out that the character of the institution was twofold, preventive and reformatory; and its ministration was, he was sorry to say, as necessary in the one case as in the other; for often had the house been open to sons and daughters who had the example of vice and wickedness afforded by their wretched parents. Such objects were, he urged, entitled to the support of the charitable, who, by a subscription of one shilling a week, could at any time recommend an inmate to the institution. Having enlarged at some length on the advantage of the Reformatory School, he moved a vote of thanks to Lord Robert Grosvenor for his attendance on that occasion.

Lord Robert Grosvenor, in returning thanks, expressed the peculiar satisfaction he felt in inaugurating an institution like that which they were then establishing. At the present moment, when a great portion of the surplus wealth of this country was expended in supporting a formidable war, it was gratifying to know that the people found time to promote other and more peaceful objects. Among those none were more important than Reformatory Institutions for Young Criminals, for in saving that class they were promoting the security of the commonwealth. The question had arisen whether this object ought not to be carried out by the legislature of the country; but legislative measures would take some time to mature, and in the meantime what was to become of the criminal population? He had been the means of carrying a Bill through Parliament, which would give to the county of Middlesex a Reformatory Institution, supportable by rates; and he was happy to know that within a year young criminals in the county would be sent, not to the jail, but to that institution. In the meantime, however, private benevolence could do much, especially in the way of prevention. And, moreover, they should recollect that in this country all great movements, whether of politics or benevolence, had commenced with private exertion. Reformatory Institutions had been established with great success in the midland counties, and the promoters already congratulated themselves on the fact, that they had saved from future crime 75 per cent. of the whole criminal population. Their own small institution presented similar gratifying results, as, out of 51 inmates that had been admitted since its establishment, only one had been dismissed for misconduct; while 7 had left, being unable to endure the discipline. The Noble Lord then spoke in encouraging terms of the work of the boys, of which he had bought some specimens, and concluded by proposing the thanks of the meeting to Mr. Bowyer, the Honorary Governor of the Institution.

This motion, having been seconded by the Rev. Mr. Hatch, was acknowledged in suitable terms by Mr. Bowyer, who informed the company that the building would cost £850., of which only about one-half was, up to the present time, in hand.

Papers, Original and Selected.

SCOTTISH RAGGED SCHOOLS.

No. V.—Greenock Ragged School Association.

From the inquiries made by us with regard to Scottish Ragged Schools, we have ascertained that in several instances the very existence, if not of the London Ragged School Union, at least of our Magazine, was unknown. And we believe that our notices will at least lead to this result, that our friends in North Britain will now feel that their labours are not unappreciated in the south, and that henceforth they will share in the intelligent interest and earnest prayers of a large circle of friends and fellow labourers on this side of the border. More than this, we would fain hope, will follow from the mutual acquaintance thus formed. Our Scottish friends do not need to be reminded of their own proverb, that "Giff gaff," (give and take) "makes good friends;" and as we have no selfish object in view, but only look to the deepening and widening of the tide of holy sympathy for those perishing little ones, and the outcast youths and girls who *may* be elevated, reclaimed, and saved, we believe that they will gladly hail the existence of this periodical as well as of "Our Children's Magazine," and do their utmost to extend the circulation of both.

Of the Greenock Ragged School Association and its labours, five Annual Reports, through the kindness of Claud Marshall, Esq., have been placed on our table. This Association had its origin in the summer of 1849. The circumstances under which it was formed, as detailed in the first Report, remind us painfully how the same evils which existed then in Greenock, and for which a remedy has been sought and found, are still in malignant operation in many a large town where no sacred combination yet exists for their redress. These evils, in Greenock as elsewhere, were both physical and spiritual. And as the spirit of an earnest evangelism reigns in many hearts in Greenock, we are not surprised to read that "several gentlemen, desirous to secure a suitable provision for the bodily wants of the neglected youth of this populous town, to procure for them adequate instruction, and establish such a system of industrial, religious, and moral training, as might be the means of recalling the children from their unhappy courses, and forming them as immortal and responsible beings, to usefulness in life and to the hopes of the Gospel, *and having the example of many other places*," (see how the blessed infection spreads, and what publicity as to *results* has done !) "*and the advantages proved to result from such Institutions before them*, interested themselves in the subject, and a public meeting was held on the 2nd of January, 1849, to consider the propriety of commencing such schools in Greenock. Over this meeting His Grace the Duke of Argyll kindly presided, the Association was formed, and a general Committee named to carry out its design."

Placing themselves in communication with Sheriff Watson, Mr. Perry, of Glasgow, and other gentlemen of experience, a Sub-Committee proceeded to draw up suitable rules, and prepared a constitution, which were adopted by the General Committee. The authorities of the

town leased to them most eligible premises in which to carry on their enterprise, then consisting of a large loft, a small house for a teacher, and also a garden, at the rent of £5 per annum. Even with £174 expended on repairs and alterations, we must congratulate our friends on having such generous landlords to deal with.

The schools were opened in July 1849, the one with 12 boys, the other with 30 girls; and when the first Report was published, there were in attendance 44 boys and 36 girls.

To the Ragged School system we may apply the homœopathic motto, "*Similia similibus curantur;*" which, as we have seen it through *our* spectacles, runs thus:—"*The same means which in one place cure bad boys can do so in another.*" Or if our readers prefer another translation:—"*The power of Christian truth and kindness, in reclaiming outcast children, is omnipotent everywhere.*" Let us illustrate this by one or two examples furnished in an excellent Report from Mr. Stewart, the Teacher—"The right man in the right place." Here are three cases full of interest and rich in encouragement:—

"A boy, 13 years of age, who was notorious for theft, and frequently imprisoned, was admitted into school on its being opened. At first all hopes of reclaiming him seemed vain; but, with some care, in the course of three months, there was a visible change in his demeanour. About this time he was forced from school for stealing a Bible. Various applications, however, were made on his own account for re-admission, which at the time could not be attended to. He at length went to the Secretary of the Institution, begging admission on the plea of having no other means of support than resorting to his former occupation of stealing. He was received immediately, is since regular in attendance, attentive to his lessons, in which he is making great progress, and has great love in committing to memory Psalms, Hymns, and passages of Scripture. This is a fair specimen of what Ragged Schools are calculated to do, in training young pests, who in all probability would remain so, to be useful in the world.

"An illegitimate boy, whose mother was an abandoned character, notorious in every kind of vice, was received into school, when following in the wake of his degraded parent. He was amazingly soon brought to leave off his former habits and delight in school, from which he has never been a day absent. He has a tact for learning native to himself; none in school can outstrip him. He is now a home missionary, and the fruit of it is, that his mother has signed the teetotal abstinence pledge—has turned to habits of industry; so that, instead of the school fund furnishing him with clothes as formerly, his mother willingly provides for him according to her means.

"Another boy was admitted who was the quietest of any that were in school, yet his downcast countenance was ominous of something wrong. We were strangers to each other, but his frightful appearance required no other recommendation. It so turned out as I anticipated; he was the most accomplished of all the rogues. Day after day articles were missing from the school, and so artfully done that to blame or suspect any one was difficult. On my travels amongst the brokers' shops, however, I saw and recognised one of the articles taken from school and exposed to sale, and so discovered the long looked for thief; and learned afterwards that there was nothing of a portable kind in his mother's house, or anywhere else, if it could be got at conveniently, but would be brought to market. From the apparent change, we would anxiously hope that in this case, as in others, the Ragged School has been the means, under God's blessing, of saving a poor wretch from an ignominious fate, and a poor mother's heart from much grief. He is now doing well, though his progress in education is far below many of his schoolfellows. Fruitless attempts have been made with the mother to withdraw him from school, for like reasons which have been stated in other cases."

The annual expense of each child, rated by the number in attendance the first year, and estimated by the expense for "salaries of teachers, *provisions*, and other general expenses, about £320," was only £4!

Again we repeat our admiration of the cheapness of food and lodging for children in Greenock, as we formerly expressed it in reference to one of the schools at Manchester. Scotch thrift was well applied from the very first; the concluding words of the First Annual Report deserve to be transferred to our columns as an axiom for Ragged School workers and the community at large, very pithily and powerfully expressed, "TO ASSIST IN THE SUPPORT OF RAGGED SCHOOLS, IS TO ASSIST IN SAVING THE BODIES AND SOULS OF OUTCAST CHILDREN AND IN OPPOSING IGNORANCE AND CRIME, WITH THEIR INEVITABLE ACCOMPANIMENTS OF DANGER, EXPENSE, AND DISGRACE."

In the Second Report we not only read of progress, but find statements of facts of great interest and importance. Take the following as to the birth places of the children—their ignorance and destitution, and especially of *the* cause above all other causes of juvenile wretchedness and crime:—

"As above stated, the whole number of boys admitted during the last two years is 98,—42 of whom were above, and 56 under 10 years of age; 68 born in Scotland, 1 in England, 27 in Ireland, and 2 in the colonies; 75 upon admission unable to read, about a dozen reading a little, and 18 reading words of two or three letters, but not one being able to write; 7 were orphans, 13 deserted by parents, 57 had only one parent living, (generally a worthless character,) 19 were receiving assistance from the parochial board, but altogether untaught and neglected, 6 were homeless when found, 3 were children whose parents had been transported, an uncertain but very great number had been in the police office, 8 in jail, and not fewer than 50 were regular beggars. All were ragged children, apparently doomed to ignorance, want, and debasement; and there is one fact connected with these schools which the Directors think proper to bring forward prominently, and to which they would call the serious attention of the public. It is this, that, of nearly 200 destitute children who have now passed under their hands, except in two or three cases, one of the parents has been a drunkard, or both the parents have been drunkards, and that mainly to intemperance and its necessarily consequent poverty and degradation, this great mass of juvenile misery, which they are now endeavouring to redeem, is ascribable.

"The number of girls on the roll, and in daily attendance on the 1st June, 1850, was 36. There have since been admitted from time to time 51, varying in age from 5 to 15, making in all 87 girls. During the year there have been removed, from various causes, 21, and there are therefore now in attendance 66, of whom 26 are of Scotch parents, and 33 of Irish; 54 being born in Scotland, 8 in Ireland, and 4 in England. Of these 32 profess to belong to Protestant churches, and 34 to the Roman Catholic church, but, as in the case of the boys, few, if any, ever attended a place of worship prior to their admission here. Of the 51 girls received during the year, only 6 could read, and 2 write upon admission."

Among other causes besides intemperance which, as indicated by the Committee, led to the misery and destitution that always furnish *material* for the Ragged School system, three are especially mentioned; the first, local in its bearings, namely, the inadequate allowance given to poor children by the parochial board—the second and third, *juvenile begging*, and *the employment of destitute children by persons in low trades*, "many children throughout the town and neighbourhood being engaged in the collection of old materials, generally from the most unhealthy quarters; in short, as a class of minor scavengers." These "*minor scavengers*" we apprehend have their *vraisemblance* in every large town in the kingdom.

As in our schools the Bible is the class-book at Greenock schools; scripture portions and hymns are also committed to memory, while geography, writing, and arithmetic are diligently attended to. The house-

work is done by the elder girls, and we read with pleasure in the second year's history of the institution of the industrial department of the Girls' School, of shirts, stockings, quilting, general sewing, and knitted fancy work.

In the Third Annual Report, 1851–52, the question of Industrial Training for boys comes before us, in what to us is rather a novel aspect. Several of the subscribers had expressed "their regret that the boys in the Greenock Ragged Schools did not, as in many others, receive instruction in trade work, as well as in general education." The difficulty "of expense necessarily incurred by the introduction of several persons into the schools to teach trades" is pleaded by the Committee, which, however, in a wealthy and willing community like that of Greenock, we submit might be got over. But the point to which we direct attention is the objection, partly from local circumstances and partly on principle, which the Committee entertain to the proposition as indicated in the following extract of the Report:—

"But the members of Committee are generally of opinion, that although able to open such a department, it would not have the beneficial results anticipated, because, with few exceptions, the boys in these schools are too young to be able to form any decided preference for a trade or work at all; then, among the few who are farther advanced, and who might be so employed, there is naturally found a diversity of taste which would involve the employment of several teachers, (tailors, shoemakers, etc.,) and finally, supposing them to receive instruction in different callings, it is believed that they would, when actually employed in such trades after leaving school, require to unlearn a good deal of what they would have so acquired, there being many different modes of working even in the same business. The Committee, after careful inquiry, have found that by engaging the boys in netting or teasing oakum, (which is the case in several schools,) another section of the poor would be deprived of the means of livelihood, and what would be gained in one way would be lost in another. The main good to be derived from such a department lies, they consider, in the occupation of the boys, and in existing circumstances they endeavour, by the school arrangements, to prevent idleness as much as possible."

These objections have hitherto prevailed, for we observe no further reference to the establishment of Industrial Schools in after Reports. We are not able to judge of all the circumstances; but surely the experience of other Industrial Institutions might dissipate the fears of failure, while, if the attempt is made under the provisions of the new Act of Parliament, and the Subscribers and Committee are willing to supplement their own resources by a grant from the State, elder boys would speedily be found as suitable candidates, and we shall answer for it that they will have little to "unlearn" if the right teachers are employed. We believe that to graft the Industrial upon the Ragged School is essential to the full development of that glorious movement with which we are identified, and with such a band of willing workers and generous givers as Greenock supplies, there is every reason to believe that the experiment if made would be successful.

Meantime it is gratifying to see how many boys have been sent forth equipped and ready, as far as mental cultivation and good habits are concerned, to enter at once upon the duties of active life in its various departments.

If it be true that

"A Sabbath well spent
Brings a week of content,"

the children of the schools at Greenock must be a well-doing and happy band. On the Lord's-day they are taken twice to Church, and they have a Sabbath Evening Scripture Class of their own. And while the "Songs of Zion" on the Sabbath eve rise up from these reclaimed wanderers' lips in choral symphony, surely, contrasting their present with their past, and anticipating from these nascent buds of promise rich clusters of "the fruits of righteousness" in the future, the hearts of the founders and friends of these schools must swell with the deepest thankfulness and the holiest joy.

To the study of sacred music in these schools has been added that of instrumental music, than which a more innocent source of recreation for the young could not be provided. We rejoice to know that in all our schools—National, British and Foreign, and denominational, in our Sunday and Ragged Schools, sacred music is being increasingly attended to. We still think, however, there is room for great improvement, and with the memory of a song of praise which once saluted our ears at the opening of a public school in one of the German principalities, we could wish that the reading of musical notes and the sweet concert of voices trained in parts, which are essential to the full swell of choral harmony, were to receive more general attention.

In concluding our notice of the Greenock Schools, which must from our space be necessarily imperfect, we cannot but bless God for all that has been effected by their instrumentality. Girls have been rescued from a life of degradation and shame, and have become useful servants, and members of society; boys there trained, are now employed in various trades; and justly may the Committee in their last Report record with satisfaction and gratitude the fact that, "since the establishment of the schools, about 100 boys, and between 40 and 50 girls, have left them for trades or domestic service, and of almost all a good account is received from their employers." We trust this is but the presage and pledge of still more extended triumphs, and that Greenock with our other large towns will shed an increasing lustre and glory on the truth, that

"Peace has its victories as well as war!"

We must now abruptly pause for want of space. Gladly would we have offered comments in our present number on the operations of the Ayr, Campbeltown, and Paisley Schools, with the Reports of which we have been politely furnished by the respective Secretaries. We could also wish to refer to the Ragged Schools and Ragged Kirk of Aberdeen; for even although brief notices have appeared from time to time in our pages, yet we are persuaded that much fresh information could be supplied by Sheriff Watson and his coadjutors. We still hope to be favoured with the ample communications which an experiment so early began, and crowned with such success, justifies us in asking for. We shall take up these respective topics in the course of the ensuing year. Meantime we close this series of papers on the schools in the northern part of the island, by entreating our readers in the south not to look upon them as extraneous or unimportant, calculated, as we know them to have been, to encourage our Scottish fellow labourers in their labours for the one glorious cause. England owes much to Scottish zeal, enterprise, and piety, in helping forward the Ragged School movement; and

we would regard it as a token for evil, if taking no mutual and intelligent interest in the assault now making on Satan's strongholds, there should be such a grudging, cold-hearted, and narrow spirit cherished in any quarter, as would warrant the emphatic reiteration of the scriptural injunction, "Look not every man on his own things, but every man also on the things of others."

THE CAMBRIC HANDKERCHIEF.

Founded on fact.

In one of the busiest streets of a busy city walked an elderly lady, accompanied by a young gentleman, who had but lately left school. Engaged in conversation, neither seemed to attend to anything besides, until the crowd pressing against them caused the young man to look round, when he perceived some boys, of what he called suspicious appearance, following their path. "Ah, I must watch my pockets," he said; "I had a warning when last here of what I may expect in your city."

"What was it?" inquired the lady.

"Probably what is only a common occurrence. My India handkerchief was picked from my pocket. 'Sir, your handkerchief is stolen,' said a woman. I looked behind, and there was a young lad making off with it at full speed; I followed, and if my fingers were not as light as his, my feet were. When he saw that I was likely to win the race he dropped his spoils, so I recovered my property; and the little rogue might have got off better than he deserved, had not a policeman witnessed the transaction, and provided him with lodging gratis; yet not quite so, for he had to pay by hard labour for board and lodging while he remained."

"And doubtless he came out of that lodging better qualified and better disposed to pick your pocket than he went in."

"That is no affair of mine, Mrs. Harman. My business is to punish a thief when I catch him. Let the chaplain reform him, if he can."

"Aided by the society the poor culprit will be condemned to during his imprisonment," answered Mrs. Harman. "Ah, Henry, how different is the end man proposes in the case of an offender against himself, from that which our heavenly Father designs in dealing with far worse offenders! Man aims only to punish; God seeks to convert."

"But, my good friend, you hardly expect me to stand preaching in the street to every little thief whose hand I may find in my pocket."

"No, Henry, I do not. But as we are all interested in the suppression of vice, I would have you and all others alive to the importance of making use of the means by which these poor outcasts may become respectable members of society, and instead of handing them over on every occasion to the tender mercies of the law, endeavour to place them where their evil habits may be checked, and their intellects cultivated."

"All perfectly utopian, Mrs. Harman, believe me. Show me a single instance in which any good fruit has ever been found on one of these crab-stocks, and then I may try to act as you desire the next time my pocket is picked."

"You promise me that, do you?" said Mrs. Harman, looking up earnestly to his face.

"I may safely," he replied, laughing.

"Well, when we arrive at the cottage I will tell you a tale that I think will interest you."

This cottage, Mrs. Harman's residence, lay at the outskirts of the city, and was soon reached; and when she and her young friend were seated she began as follows:—"You may have heard, Henry, from your mother, that I was

once in a situation different from that which I now occupy; that I was, in fact, almost wealthy. But with this portion of my history I am not going to trouble you, save only to mention that it was then the circumstance took place which forms the groundwork of my present story. I had driven out one day in an open carriage to make purchases in the city, and was returning home, when I had occasion to stop in a crowded thoroughfare, to speak to a tradesman whom I employed. While doing so, I forgot that at the other side of the open carriage lay a basket containing some valuable articles, and out of which hung a cambric handkerchief. Having finished my business, I turned round just in time to see a boy, apparently of about ten years of age, draw the handkerchief away, and he was on the point of making off with it when my servant caught him by the ragged collar of a miserable coat, and applying to him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. 'No, no, John,' I cried, 'do not give him up to the police. Let us try if we cannot do something better for him than that.'

"It was in vain that John declared the little vagabond deserved nothing but the treadmill. I resolved to have my own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen the footman's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should soon have a visit from a gang of housebreakers, and that this 'little viper' would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him I should never have known of his arrival, for he hung about the back-door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got; when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now inquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:—

"His father had been a labourer, and was killed by a fall from a scaffolding the preceding year. His mother went out charing, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him, probably from want, and he had not any one to look to for a meal but the owners of the lodging-house, one corner of a wretched garret of which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would '*do something*' for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to their requirements. Becoming a regular street pilferer, if he returned home in the evening empty-handed he was beaten, and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

"I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened in crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in an out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil; and after he had done what little he was capable of in our farmyard, attend a school every day. Well washed, well clad, and looking fresh and strong after even one week of his new life, Ned C—— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching that Ned did not show he should,

after a while, be capable of learning. There was one branch of knowledge in which his progress gave me by far the greatest satisfaction,—I mean the knowledge which maketh wise unto salvation. He attended a Sunday School, and quickly evinced the deepest interest in the lessons there imparted. His behaviour became marked by so much propriety, he was so governed by the rules of religion and morality, that he obtained, I may say, even the respect of those who had known the circumstances of his early life. Still as he grew up, I could often observe symptoms of an uneasy and unsettled mind; and on my questioning him about it one day when he was just eighteen, he confessed to me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to seek his fortune in some foreign land. I could not blame him, and much as I valued him as a useful and trustworthy servant, I resolved to forward his wishes by every means in my power.

"I had then some friends in America, and to them I recommended Edward C——. He had laid by some money while in my service, to which I was glad to make such an addition as would provide him with a respectable outfit. The morning on which he went away he said he had a favour to beg of me; I saw his lip tremble and his cheek flush as he told me what the favour was. It was only this; that if I still had the remains of the cambric handkerchief, which had been the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways, he said; it would remind him of what he once was, and keep him humble; and it would also remind him of her who had rescued him from his degraded condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on one corner; he gazed on the letters, and folding it up in paper, he asked my prayers and blessings, and departed. I heard from him in two months; he had got a situation in a counting-house. He continued to write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward C—— was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

"Some years elapsed, and then the change in my circumstances took place, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to furnish in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward C—— of the reverse I had undergone, and when I wrote merely mentioned that I had changed my abode, but this would not satisfy him. He begged to know why I had left my pleasant home, but I evaded his questions till I could evade them no longer, for he accused me of want of confidence in him, and of keeping back something that he ought to know. I then told him all, at the same time assuring him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his prosperity.

"It was several months before I heard from him again, and one day, just as I began to wonder at his silence, I was told that a gentleman wanted to see me. Not feeling well, I was unwilling to admit strangers, and sent to request that he would send up his name. The servant brought in reply, not a card, but a small parcel, which when I opened it I found to contain *the cambric handkerchief!* It was Edward C——. After the receipt of my last letter he had been prevented coming home at once by the necessity of arranging a large amount of business in the concern, of which he was now a junior partner. The moment he was free, he set out for Europe and came to me. I need only add, there was no service which he could offer that he did not warmly and affectionately press upon me, but the utmost he could prevail upon me to accept was a long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possessing the ability to show kindness to the poor and the afflicted. Edward C—— returned to

America, taking the cambric handkerchief with him, and he does not allow me to forget him."

"Well, Mrs. Harman, yours is really a very interesting story," said her young guest, "and has made me feel that if I had that poor boy whom I handed over to the police, I should be much disposed to see if some means could not be adopted for endeavouring to reclaim him."—*The Tract Magazine.*

REFORMATORY UNION.

THE widely-increasing interest in Reformatory Institutions, and the number of practical questions which are daily arising in respect of their management, appear to suggest the propriety of establishing some convenient mode of communication between those who are engaged either in the conduct of individual schools, or in the promotion of the reformatory cause in any other manner.

A large amount of experience is now daily being collected in different parts of the country, which would be of great value to the managers of Reformatory Schools if they had convenient access to it. Difficulties which are felt in one establishment as to the construction of the law, the mode of proceeding in embarrassing cases, the best way of providing for those who are leaving the school, or the means of obtaining suitable teachers and superintendents, may have been solved in others; and much time and anxiety might be saved by the interchange of information with regard to them.

Means ought also to be provided for the collection of such statistical information, as to the supply of school accommodation, and the amount of the demand for admission, as may guide those who contemplate the establishment of new schools to a right judgment as to the scale upon which they should place them.

Besides these considerations, it is felt that there are imperfections in the present state of the law, which will render further legislative action necessary; and it is highly desirable that those who are interested in the practical working of the system should possess an organisation which will enable them to discuss among themselves such amendments in the law as may be proposed, either on the part of the Government, or on that of the managers of schools, and to support those which they desire to introduce with the weight of an associated body.

These considerations have led to the formation of the Association described in the accompanying resolutions, which it is hoped will receive the support of all those who desire the furtherance of the reformatory cause.

It will be understood that this Association aims only at bringing together individuals, and does not imply the introduction of any general system for the management of schools. Those who are concerned in the direction of schools will naturally desire to know as much as possible of the proceedings and experience of others engaged in the same work in other places, and may be expected frequently to profit by the knowledge of what is done even in schools conducted on principles materially different from their own. This information the Association hopes to supply; but it is not to be expected, or desired, that it should in the slightest degree interfere with the free action of the managers in each case. Its central office in London will be made as far as possible a depository of information for the benefit of all, and it is in contemplation to provide for the periodical diffusion of such information, either by the establishment of a special journal, or through the columns of some of the existing publications. Monthly committee meetings will be held in London during the greater portion of the year for the conduct of the business of the Association, and one annual meeting of the Association will be held also in London in the month of May or June. It is also proposed, with a view to the more general diffusion of information, and for the purpose of exciting an interest in the cause in various neighbourhoods to follow the example of

several other Societies (such as the Royal Agricultural, and Archæological, and the British Association); and to hold a country meeting, lasting one or more days, in the course of every autumn. The places selected for such country meetings will naturally be those near which schools or other institutions of a reformatory character have been established, and where an interest is felt in the movement. Such institutions may be visited by the members attending the meeting, papers may be read, and discussions encouraged, which will probably lead to many valuable as well as interesting suggestions. It is probable that such meetings may attract some of the leading foreigners who have distinguished themselves by their labours in the field of reformation; and they will at all events bring together men from all parts of this country, who will be glad to make each other's acquaintance on a footing of greater familiarity than is possible at a mere annual meeting in a public room in London.

A preliminary meeting of friends and promoters of the reformation of youthful offenders was recently held at Hardwicke Court, Gloucester; Mr. Barwick Baker in the chair. The following resolutions were arrived at:—

1. That it is expedient that an association of the friends of reformatory agency be now formed, to be designated "The Reformatory Union," of which the following shall be the principal objects:—To collect and diffuse information bearing on the reformation of criminals. To promote the formation of reformatory institutions where needed, and generally to advance the further practical development of the reformatory movement. To consider and promote such legislative measures as are still required for the better care and reformation of youthful offenders. To assist in the placing out and subsequent guardianship and protection of young persons leaving reformatory institutions. To consider and promote means for the employment and restoration to society of discharged prisoners. To promote the practical training and preparation of efficient masters and teachers for reformatory institutions.

2. That those here present be constituted a Provisional Committee to forward the objects of the Association—and to promote and obtain subscriptions—with power to add to their number.

3. That an annual subscription of not less than 10*s.* 6*d.*, or a donation of not less than £5 5*s.*, constitute a membership.

4. That Mr. G. H. Bengough be elected Honorary Secretary and Treasurer, with power to employ such assistance as he may find necessary; and that he may be requested to summon a meeting of the Committee as soon as the course of the Society's proceedings shall be sufficiently organized—not later than January next.

5. That the offer of the use of the office of the Philanthropic Society, in Crown Court, Threadneedle Street, for the purposes of the Association until Christmas next, be accepted with thanks.

6. That all communications be addressed to the Secretary, at Gloucester.

7. That a general meeting of the members of the Association be held in London, in May next.

ILFORD JAIL AND STRATFORD RAGGED SCHOOL.

The Report of Ilford Jail has just been received and adopted by the magistrates of Essex, and from which we learn that the number of prisoners committed from various parts of Essex during the last quarter, was 194. The average, 43; the highest number 52; but at present it was only 25. The subject of enlarging the prison had been seriously thought of, as in 1854 there were 110 prisoners, where, in 1853, there were only 83; but in 1855, the number had decreased to 79. The Visitors' Report called special attention to these figures, and stated that the establishment of a large Ragged School at Stratford, had tended to keep many poor children out of the streets, and consequently from the commission of crime; and it would be a source of satisfaction to them if the continued decrease of offenders should make the contemplated enlargement of the gaol unnecessary.

Mr. Cotton remarked, that part of the decrease of crime was no doubt

attributable to the removal from the locality of a body of navvies who he hoped were now serving their country with the same activity and determination which they were wont to evince in breaking the laws. With regard to juvenile offenders, several brother magistrates had noticed, in common with himself, that there were fewer poor children about the streets; and they knew there were fewer brought under the exercise of the magisterial authority. He was sure he spoke the feeling of every magistrate when he said that no part of their duty was more distressing than having to adjudicate upon young criminals, because they could not but feel that much of their conduct might be attributed to the neglect of others. They had previously formed their opinion as to the effect of the Ragged School at Stratford, but, after the Visitors' Report was drawn up, he thought it desirable to ascertain the actual facts, and accordingly wrote to the intelligent jailor at Ilford, Mr. Anderson, whose reply was as follows:—

"*Ilford Jail, Essex, 15th Oct.*, 1855.

"Sir,—I beg to forward you a return of the commitments and re-commitments of juveniles for the year ending Michaelmas, 1851, to 1855; and in doing so would respectfully observe that the gratifying reduction which has taken place in such commitments, may in my humble opinion, be mainly traced to the effect of the Ragged School at Stratford; indeed, I was so surprised at the reduced numbers that I made inquiries of the boys themselves; and from their account was induced to believe it was the effect of the school. I went to Stratford, saw the master, and was confirmed in my belief. "I remain, Sir, your most obedient servant,

"John M. Anderson,

"Wm. Cotton, Esq." "Governor."

The return of juvenile criminals from Stratford, was as follows:—year ending Michaelmas,

1851	males	73;	females	5;	total	78.
1852	"	64;	"	5;	"	69.
1853	"	79;	"	4;	"	83.
1854	"	102;	"	8;	"	110.
1855	"	66;	"	9;	"	75.

The great reduction in the last year was attributable to the beneficial operation of the Ragged School; but this was one part of the gratifying result: the re-commitment of names for the first four years, had been respectively, 9, 14, 16 and 24; but he was happy to state, that in the last year there was a reduction in the number to 10. He would further observe that many of the lads in the Ragged School—formerly very active little thieves, were now, he was happy to state, very active little pupils, and the rapidity with which they acquired information, as well as their readiness in working with their hands, was really remarkable. Of course he did not recommend that boys should first be trained up as little thieves; but it showed that their being brought up in such courses arose from neglect in early life; and that those who had most talent and most activity of mind, were those who most offended against the laws of the country. It was gratifying if they could by any means whatever—whether by the Juvenile Offenders' Act enabling them to inflict punishment without exposing them to still greater contaminations in jail, or by Ragged Schools and Reformatory Institutions, lessen the number of young offenders, for by doing that he believed they should effect another great object—the reduction of the number of offenders in subsequent periods of life. He was most anxious, not only that all children should attend schools where habits of honesty and industry should be given to them, but that the time would come when those Reformatory Schools which had been established in other counties would also be found in the large and important county of Essex. He believed that such a course would be found a matter of economy, not merely in saving the expense of punishing offences, but there was a greater loss of property by plunder than would suffice to train boys to habits of honest labour. Although it was true that no enlargement of Ilford Jail had been agreed upon, it had at any rate been con-

templated; and if the increase of prisoners had gone on at the same rate as when that proposition was mooted, something of the kind must have been done. He hoped, therefore, that gentlemen of more influence than himself would turn their attention to the matter; and consider the solemn duty which devolved upon them, with regard to rescuing poor children from ignorance and vice, and preventing, as far as possible their becoming criminals.

THE CANVASS OF LONDON FOR SUNDAY SCHOLARS.

THE census of 1851 informs us that in England and Wales there were in that year 23,514 Sunday Schools, having enrolled in their books 2,407,642 scholars, taught by 318,135 teachers; and that on the census Sunday, 1,817,499 scholars were present at *one* particular portion of the day. It is therefore evident that those who attended school only on that part of the day for which the return is *not* made are not included in this number; and for these an addition should be made to obtain the real total that attended at any part of census Sunday. These figures are not subject to the stale charge of dry statistics, but are fraught with intense interest, and excite the deepest gratitude in all philanthropic Christians. They may in the minds of some of our readers induce feelings of surprise at the vast extent of Sabbath teaching, covering as it does nearly the whole surface of the county, and including all classes of the inhabitants. The great and holy object of these institutions is the religious training of the scholars. It is not for the sake of imparting secular instruction, that 318,000 teachers voluntarily forego home comforts and self improvement; but it is for the purpose of inculcating religious truth, and exerting religious influence upon the children. Doubtless, the art of reading is taught, but only as a means for facilitating the grand design contemplated of enabling the scholars to study the Bible for themselves, that they may understand its doctrines, and practise its precepts.

Efforts have of late years been made to extend the Sabbath School by admitting infants, and instructing them on the collective system, the lessons being rendered attractive by objects and pictures. The elder scholars are retained by the formation of Bible classes, conducted in many instances, in rooms apart from the general school room. It is clear that these advantages are more fully appreciated by the people, and more completely adopted by the churches in some parts of the country, than in others. Wales is far in advance of England in these matters. In the English counties, Bedford, Derby, York, Cornwall, Nottingham, Buckingham, and Lancaster, stand highest in the list of proportion, per cent., of Sunday scholars to the population; Salop, Northumberland, Kent, Sussex, Hereford, Surrey, and Middlesex, are the lowest on that list. Bedford, which is the highest, has a proportion of 19·8 per cent., while Middlesex, which is the lowest, has only 5·9 per cent. of the people in the schools. With regard to towns, Oldham, Leeds, Bradford and Manchester, have from 17 to 14 per cent. in schools. Wolverhampton, Bristol, Hull and Birmingham, have from 10 to 9 per cent., while London, Liverpool, and Brighton, have only from 6 to 5 per cent. of the children instructed in Sunday Schools. These facts and figures have aroused the attention of the friends of Sabbath Schools, both in London and the provinces.

Birmingham, although she possessed nearly double the per-centage of London, yet felt dissatisfied in finding she had but very little more than half the per-centage of Oldham. Determined to put forth an effort to improve upon this state of things, the teachers of the town held meetings for considering the subject, and devising plans for advancing their positions. The sympathy and co-operation of ministers, deacons, and members of churches, were sought and secured; committees and sub-committees formed; the town mapped out into divisions, subdivisions, districts, and sub-districts; the canvassers appointed to each visitable section; general instructions for the uniform and simultaneous action of the canvassers drawn up; an address to the people

prepared, and 40,000 left at the houses. When the arrangements were all complete, and each one ready and anxious to start upon his mission, an aggregate meeting of all concerned in the movement was convened for solemnly supplicating the Divine blessing upon the undertaking; each one feeling that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that the mountain became a plain, and that "the headstone" is brought "forth with shoutings, Grace, grace unto it." This proved a season of spiritual refreshment to those present. On the following Sunday morning, after an early prayer meeting in the schools, the general canvass of Birmingham commenced. Each pair of canvassers was furnished with a book to enter the name of the street, the number of the house, the number of children in each between 4 and 18 years of age, the number attending a Sunday School, and the number promised to be sent. Papers were left, but no influence used to induce a scholar to leave one school for another.

The effect of the canvass upon the Sunday Schools soon became evident. Hundreds flocked for admission with the notes of recommendation in their hands. Old scholars were stirred up by the excitement—teachers seemed animated with new zeal—and many friends came forward to help for a few Sundays who promise to remain for years. The statistical results in round numbers were, 1,000 canvassers employed, 30,000 houses visited, and upwards of 7,000 children gained to the schools. Matters are not to rest here. All who promised to send their children, but have not done so, will be revisited; school plans and modes of teaching will be revised and rendered better adapted for *retaining* the scholars.

We are happy to learn that London is imbibing a similar spirit, and beginning to discuss the adoption of similar plans. Already a numerous meeting of ministers, deacons, and teachers, has been held in the Lecture Hall of the Young Men's Christian Association, to confer with the Committee of the Sunday School Union as to the best means of instituting a general and simultaneous canvass of the metropolis, with a view of bringing a larger proportion of its youthful population under the influence of Sunday Schools. Mr. Watson, the esteemed Secretary of the Union presided, and in his opening address stated, that the broad fact disclosed by the census is only a proportion of 1 in 17 under Sunday School instruction to the whole population of London, while in many parts of the country there is a proportion of 1 in 5. The conclusion is, that in London there are from 130,000 to 140,000 young persons who are subjects for Sunday School instruction, but who never derive any benefits from it. It is that fact which lays the basis for operation in the proposed canvass.

The subject was discussed until a rather late hour, the points considered may be classified under—

1. The necessity for the proposed canvass;
2. The difficulties in the way of successfully carrying it into effect; and
3. The means by which these difficulties are to be surmounted.

The Rev. J. W. RICHARDSON having touched upon a few practical points, moved—

> "That the pastors and deacons of churches, and the officers and friends of Sunday Schools now assembled, having attentively considered the proposition of the Committee of the Sunday School Union to institute a general and simultaneous canvass of London, with the view of bringing a larger number of the youthful population under the influence of Sunday School instruction; hereby express their earnest and hearty concurrence in the project, severally pledge themselves to aid and assist in its accomplishment, and ask for it the sympathy and active co-operation of Christians of all denominations in this great metropolis."

This resolution having been duly seconded, was unanimously adopted, and the proceedings terminated.

In connection with the London Ragged School movement, it was ascertained last spring that there were 113 of the schools conducted on Sunday s

for the direct religious instruction of that class of children which, from their want of clothing, or from their dirty and vicious habits, range considerable lower than the class of scholars found in the usual Sunday Schools. The attendance of children at that time was returned as 14,682, and of voluntary teachers 1,857. It is, however, usually computed that there are 30,000 of such children in the metropolis, which, if correct, it follows that there are upwards of 15,000 young persons that are fit subjects for Ragged School instruction, but who at present derive no advantage from it. We would earnestly implore our Ragged School friends to ponder over this all-important fact, and endeavour to co-operate with the proposed convass of London for bringing into the various schools the objects of our solicitude. True, the work in which we are engaged is already of gigantic proportions, but as long as it brings within its influence only half the number needing its benefits we must not rest satisfied, our motto must be "Progress." This is our period of labour; the time, however, is fast approaching when we shall rest from our labours. May our Master then say to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

LAMB AND FLAG RAGGED SCHOOL FESTIVAL.

It was an uninviting evening, near the end of October, when we attended a *soirée* of the teachers and friends of the Lamb and Flag Court Ragged School, held in the National School Room, in Amwell Street, Pentonville. The dirty and dreary condition of the streets without afforded a striking contrast to the appearance within, where all was bright and beauteous. We cannot easily express the admiration felt on entering the spacious room filled with company, all with cheerful faces. The tables were admirably arranged, and tastefully furnished, not only with all the requisites of the tea-table, but embellished with vases filled with the choicest flowers. The walls, gas-pendents, and every available space, was also festooned and garlanded with evergreens, dahlias, and a variety of flowers. But these, beauteous as they were, failed to express the feelings and purposes of those who convened the assembly. Nature is beautiful, and its study instructive; but something more than nature is required to lead up to Nature's God; with all its varied wonders, a clearer revelation is needed, which is to be found only in the Inspired Word. Hence there were arranged on the walls, and encircled with evergreens, banners of the most varied and tasteful description, bearing suitable texts of Scripture and preceptive mottos of Scripture truth and Christian duty, the whole presenting a brilliant and animated scene.

The refreshing, and, in this instance, truly social meal being over, the company rose and dispersed themselves during an interlude on the pianoforte; and after a short time re-arranged and seated themselves, for the more intellectual part of the evening's entertainment.

And for what was all this preparation made?—this goodly assembly gathered together? It was for conference on the best means of promoting and encouraging each other in the work of instructing the outcast, the destitute, and the neglected; instructing them not only, nor especially, in the elementary branches of useful knowledge, but in those high and holy truths by which they may attain to the knowledge of God, and of his Son Jesus Christ, whom to know is life eternal. It is to take these children "*of the mire and the gutter*,"—these future occupants of our jails and penal settlements,—and seek, in humble dependence upon God's grace and blessing, to make them "heirs of God, and joint heirs with Christ." This, and nothing less than this, is the purpose for which all this preparation was made, and the goodly assembly convened; and surely this is an object worthy of such a scene and company. An object towards which, if the eye be single and the heart sincere, those engaged therein will have reason to bless God to all eternity for having directed their efforts.

The programme and its carrying out well fulfilled the expectations we had formed. The Rev. W. D. Wild, B.D., presided. At intervals several anthems and hymns were sung. A Report of the Schools was read, from which it appears the operations consisted of a Day School; an Evening School twice a week; a Sunday School; a Mothers' Meeting once a week; a Sunday Evening Devotional Service; a Singing Class once a week; a Clothing Fund; and a Working Man's Meeting once a week.

All this is carried on at an outlay of about £300 per annum, of which only £110 are raised in annual subscriptions, the remaining £190 being derived from casual sources and occasional donations. If the stated income of these schools does not increase by an accession to the numbers of subscribers, it is to be feared the Committee will be under the necessity of discontinuing some branch or branches of their operations. There are at present more than 300 children under instruction in the Day Schools, 100 in the Evening Schools, and between 100 and 200 in the Sunday Schools; and so far from this meeting the requirements of the dense and destitute locality in which they are situate, there are now more than 100 children who cannot be admitted for want of room and funds. The Meeting was supported and addressed by the Reverends Messrs. Garbett, Horton, and Charlesworth, and W. H. Bodkin and Joseph Payne, Esqrs.; the latter addressed the audience in his usual animated and humorous manner, and concluded with a suitable piece of poetry composed for the occasion.

At an early stage of the proceedings, some of the Ragged School children were introduced and examined by the reverend President in some of the leading doctrines of the Bible. On retiring the children sang an appropriate and instructive hymn, and passed in order round the room, affording all present an opportunity of seeing the class of children instructed in these schools. It was painful to behold the wan and unchildlike countenances of some, and the peculiar expression of others, as of those whom the voice of kindness had never reached, and scenes of civilization never smiled upon; whilst in others, the intelligent eye and beaming countenance told of native talent and powers undeveloped. It was a deeply moving spectacle, calculated to draw out the tenderest sympathies, and we trust will do so in inducing the active exertion of many who have not yet laboured in this important and fruitful field of Christian duty. It was a strange contrast these hitherto neglected and forgotten ones presented to the chaste and delicate beauty of the fading flowers, which had been watched and tended with diligent care, and one that supplied a useful lesson. If the earthly gardener is so careful of his fragile plant—and many of them whose beauties decorated the tables were such as could not thrive if exposed to the inconstant climate of our ungenial atmosphere—how much more care should the spiritual husbandman take of the tender plants destined to bloom in eternity! The cedar, the vine, and the olive-plant, are God's own figures for what his people and their little ones should be. May we have grace to learn and practise the lessons supplied by this contrast! The reflective and observant mind of childhood, too, of childhood in a ragged and destitute condition, might learn a useful lesson; for observant children always are, and sometimes reflective too, and to bring them into contact with those whose habits are more refined, whilst their sympathies with the destitute is in lively exercise, and amid scenes embellished with nature's loveliness, is calculated to elevate and improve. On the whole, the evening was one on which we look back with pleasure, and from which we trust we have learned some useful lesson. And whilst we congratulate the zealous and indefatigable friends of the Lamb and Flag Court Ragged Schools, and ourselves on being partakers of their entertainment, we sincerely trust they will meet with that measure of support the work requires, and so richly deserves, and they themselves will be abundantly blessed in their important and hallowed enterprise.

DELEGATES' MEETING.

A MEETING of representatives of the London Ragged Schools and the Committee of the Ragged School Union, was held in Field Lane School-room, on November the 21st. Mr. William Locke, the Hon. Sec. of the Union, presided. The meeting having been opened by singing and prayer, the Chairman introduced the business of the evening by reading the subject proposed for discussion, namely:—

> "*What are the best means for increasing the number of Sunday Evening Schools, and rendering those in operation more effective?*"

He then observed that the subject was one of great importance, and had been selected by the Committee of the Union because, that whilst they were satisfied that there was a great and good work doing in connection with the Ragged Schools on the Sabbath, and particularly on the Sabbath evening, they were of opinion there was yet ample room for enlarged efforts. The

Committee of the Union were about to consider the subject with a view to take some definite course of action, and therefore any thoughts or suggestions, the result of their experience advanced on that occasion, might aid them in their deliberations, and assist in the conclusions to which they might come. He should therefore call on the Secretary, Mr. Gent, to lay before the meeting a statement of the school operations as conducted on the Sabbath.

Mr. Gent stated, that for visitable purposes, London was divided into four nearly equal portions; namely, East, North, West, and South; and from a careful analysis* of the statistical returns of the schools in those four sections, it would appear that the full occupation of school-room accommodation already possessed was a question of prior importance, and was worth the serious consideration of this meeting, as well as that of the increase of the number of schools. It was true that there are many parts of London where Ragged Schools are wanted, and are not yet supplied; and in others the accommodation possessed is not sufficient to receive the numbers voluntarily flocking to the doors for instruction, but where for want of room all cannot be received. In two Sunday Evening Schools he had lately visited there were present 1,000 children, and as no more could be admitted, upwards of 100 had to be driven from the doors by the police. There were, however, rooms not far off, fully used during the week as Day and Evening Schools; but for want of teachers, or other causes, are not used for Sunday efforts. Taking the statistical table in the 11th Annual Report of the Ragged School Union, it appears that there is accommodation for 21,000 children in the buildings now possessed for Ragged Schools. That the atttendance at 113 of the schools, open on Sundays, was 14,000, leaving accommodation yet available for 7,000 more children than attend. The attendance of scholars in the 73 *Evening* Schools, on Sundays, is from 8,000 to 9,000. While it

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* Summary of the Operations on the Sabbath Day in the London Ragged Schools:—

DIVISIONS.	SCHOOLS.		ATTENDANCE.		VACANCIES.		ACCOMMODATION.
Eastern	Afternoon and Evening	16	..	3,628			
„	Afternoon	10	..	703			
„	Closed	3	..	..			
		29	..	4,331	....	819	 5,150
Northern	Afternoon and Evening	17	..	3,007			
„	Afternoon	11	..	897			
„	Closed	3	..	..			
		31	..	3,904	....	1,246	 5,150
Western	Afternoon and Evening	18	..	1,803			
„	Afternoon	10	..	753			
„	Closed	7	..	..			
		35		2,556	....	2,444	 5,000
Southern	Afternoon and Evening	22	..	3,131			
„	Afternoon	9	..	760			
„	Closed	10	..	..			
		41	..	3,891	....	2,759	 6,450
	Totals	136		14,682	....	7,268	 21,750

The following figures relate to the Sunday Evening Schools only:—

DIVISIONS.	SCHOOLS.		ATTENDANCE.		VACANCIES.		ACCOMMODATION.
Eastern	16	....	2,115	..	3,035	....	5,150
Northern	17	....	1,841	....	3,309	....	5,150
Western	18	....	1,390	....	3,610	....	5,000
Southern	22	....	2,889	....	3,561	....	6,450
Total	73		8,235		13,515		21,750

is evident on the one hand that the accommodation possessed is not fully used on Sundays; it is computed on the other that, in addition to the 14,000 or 15,000 children in attendance, there is an equal number eligible for education in Ragged Schools, but who, from non-attendance, derive no benefit from these institutions. He referred to the results of the canvass for Sunday scholars in Birmingham, and intimated that a similar plan will be adopted for London, and that it would be well for Ragged School friends to help forward that scheme to the best of their ability. Mr. Gent then expressed a hope that by such means Ragged School accommodation would not only be fully used, but become too strait to contain all who seek admission. The following gentlemen took part in the discussion:—Messrs. Cuthbertson, Lloyd, Hollingsworth, Miller of Lambeth, Day, Anderson, Aldridge, Harris, W. R. Williams, Miller of Hinde's Mews, and Mounstephen, from whose remarks we cull the following suggestions for extending and improving Sunday Evening Ragged Schools:—

1. That the Committee of the Ragged School Union issue for public use a list of the schools open on Sunday evenings, with their localities, also an appeal to ministers for teachers from their congregations.
2. Appeal to all the Christian Young Men's Associations throughout London, calling the attention of their members to the responsibilities resting upon them in this matter.
3. Where the school is open in the morning and the attendance small, it would be better to close it in favour of opening one in the evening when the attendance will be large.
4. Teachers who will attend every Sunday are of essential service, but when these cannot be obtained get them to take alternate Sabbaths; failing these, secure from them one Sunday in the month, and attendance in rotation.
5. Economize teaching power by the use of small separate rooms fitted with a gallery, in this way 50 to 100 children can be effectively taught on the collective system by one teacher.
6. Maintain order by firmness of character and kindness of manner.
7. The use of instrumental music has a humanizing power, it attracts attention, it softens the manner of scholars, and is an auxiliary to early attendance and good order.
8. Issue a ticket for early attendance, and one for good behaviour each evening to all scholars deserving them. Such tickets to have a money value at the rate of 12 for twopence, and to be exchanged for useful books.
9. Greater attention to school-room comfort in the shape of cleanliness, ventilation, light, and proper supply of school materials.
10. Teachers and officers of schools to hold local conferences for providing for the wants of their neighbourhoods.

The interest of the meeting was kept up to past the time announced for closing this very useful discussion. The question will be further considered by the Committee of the Ragged School Union.

The meeting closed by singing the Doxology, and prayer.

Correspondence.

MUSIC.

To the Editor of the Ragged School Union Magazine.

SIR,—Last night as I stood at the top of the stairs leading to a Ragged School, I heard a gentle voice speaking eloquently. It was that of a lady addressing the girls of the Industrial Class, and it was eloquent because simple and in earnest. When this was over, a buzz of little whispers showed that sixty or seventy girls were going to sew. Four classes were formed, one girl in each took round the thimbles, another the thread, and the teachers distributed patchwork, handkerchiefs, and other things, which are far out of my depth to enumerate. Fifty needles were going in a moment, and still there came in one and another little woman, whose tender years—even at the age of

ADDRESS TO OUR READERS.

WITH the following remarks we complete our eighth volume, and, according to our usual custom, glance at the efforts we have put forth during the last twelve months for bettering the condition of those whose welfare it has been as much our privilege as our duty to advocate. The extension of the Ragged School movement has been as gratifying as it has been necessitous. There is scarcely a locality in the British metropolis that it has not more or less penetrated, and in which it has had its hallowing influence. Most of the old cities and large towns throughout Great Britain have adopted the London movement; and, from the reports that have from time to time been furnished, it appears large success has attended the effort. Ireland, too, sees that there is something about our plan (it can scarcely be called a system) that is adapted to the wants of our Hibernian brother; hence we find Ragged Schools have been established in many places, among which we may name Dublin, Belfast, Cork, and Waterford. We also find our plans copied by the Roman Catholics of London somewhat extensively. In the metropolis of England, their practice is to plant a school as near to our own as they can find accommodation. In one case where we had built a school, they came, took the next site, and upon one-half of our Protestant school-wall built another for the Romanizing school; and thus they stand side by side. We, however, fear not for the result. The darkness, ignorance, and superstition, so natural to the night of Romanism, must give place to the rising of a sun soaring to its meridian splendour. These opposing efforts have not had the effects of reducing our operations, for, when making up our statistics for this year, we find our numbers were

128 Sunday Schools, with 17,327 scholars
98 Day Schools, with 14,093 ,,
117 Evening Schools, with 8,026 ,,

showing an increase in the year of

14 Sunday Schools, and 2,711 scholars
17 Day Schools, and 3,156 ,,
6 Evening Schools, and 688 ,,

It was also very gratifying to observe that, in the same period, the number of our Voluntary Teachers increased from 1,857 to 2,139.

To sustain a scheme so extensively carried out has not been effected without much personal sacrifice and large pecuniary cost. God has raised up a little army of indefatigable labourers; and although many have been called to their everlasting home, yet the number of workers in the vineyard is constantly increasing. Funds have also been forthcoming. In a most providential manner, a considerable legacy became available for Ragged Schools just as the late war with Russia commenced; that legacy enabled the Committee of the Ragged School Union to act with a liberal hand to all necessitous schools during the time the war continued, a period in which very many of the schools must have been closed had it not been for such extra assistance. That fund lasted just as long as the war continued. Surely in this is clearly seen the providential hand of God.

The past excites our gratitude, but the future demands the exercise of faith and action. This will be apparent when we state that in the last two years and a half the *excess* of expenditure of the Parent Society in support of their affiliated Schools and Refuges amounted to £4,400, and that in consequence of having the legacy referred to to fall back upon, the Committee granted annual sums to the schools, which still continue, but which must be withdrawn unless the funds at the disposal of the Committee of the Ragged School be replenished. And should such help be withdrawn, there is too much reason to fear that many of the schools must curtail their operations and some must be altogether closed.

During the last year some important advances have been made. The Reformatory and Refuge Union took its stand among public institutions, whose *debût* was full of promise. In the last session of Parliament some important Bills became Acts. By one of these the "wee pawn" system has, we trust, become successfully checked, and Caledonian sons will no longer be trained to become "young Scottish thieves." The Committee of Council on Education have decided to extend the Government grant, so that Ragged Refuges and *Industrial* Schools may receive a portion of the Parliamentary vote, but will not, under any circumstances, render aid towards the support of the usual *educational* Ragged Schools.

We now enter upon another year's labours, buoyed up by the conviction that we have not yet laboured in vain, nor spent our strength for naught, and that He whom

CONTENTS.

Papers, Original and Selected.	Page
Aberdeen Schools	238
Anniversary of Ragged School Union	109
Albert Street Schools and Refuge	62
Archbishop of Canterbury's Sermon	85
A Peep into the Cripples' Home	233
Boys' Refuge, Whitechapel, The	125
Bradford and its Ragged Schools	45
Branch, Death of Rev. John	78
Children's Excursions	161
Claims of Ragged Schools on the Christian Church	5
Class just above the Ragged, not overlooked, The	130
Common Lodging Houses' Act, A wise application of	139
Criminal Statistics	175
Cripples' Home	233
Departed Friends, Mr. John Turner	77
——— Rev. John Branch	78
——— Rev. G. J. Hall	221
Doings in George Yard, Whitechapel	214
Field Lane and its Ragged School	26
George Yard Schools	214
God's Likeness Lost and Restored	85
Government Grants to Ragged Schools	107, 160, 180
Hall, Death of Rev. G. J.	221
Harvest Home	236
Honest Ragged Boy	18
Hull Ragged and Industrial Schools, The	132
Hymnology, Ragged School	7
Industrial Exhibition, Conversazione, etc.	139
Influence of Ragged Schools upon Crime	231
"Labourers are few"	101
Liverpool and its Ragged Schools	139
Lord John Russell on Ragged Schools	46
Lord Shaftesbury on Ragged Schools	147, 171
Lord St. Leonards on Ragged Schools	94
Love of Money, The	199
Magic Lantern	204
Manchester Sunday Evening Schools	59
Mettray, A Visit to	176, 194
My Mother's Touch	197
Nottingham Ragged School	104
Nurseries for the Poor, Public	41
Our Girls' Refuge	205
Our Sunday Evening Schools—What can be done?	21
Outcast, The	201

	Page
Pauper Children, Education of Out-door	90
Paid Teachers' Meetings	10
Poor Helping the Ragged	99
Presentations, Ragged School	58
Prize Essays on Reformatories and Refuges	96, 221
Proceedings of Twelfth Anniversary of Ragged School Union	109
Ragged School Excursions	166
——— Union—The Claims upon its Funds	61
Redhill Farm School	33, 66
Reformatory Conference	55
——— Movement	25
——— and Refuge Union	15, 185, 139
Refuges, Our Girls'	205
Retrospects	225
Russell, Lord John, on Ragged Schools	46
Sabbath Question, The	52
St. Leonards, Lord, on Ragged Schools	94
Sermon, by the Archbishop of Canterbury	85
Scholars' Prizes	71, 165, 191
——— Treats	192
Scottish Thieves, Training School for Young	31
Sheffield Schools	147, 171
Shaftesbury, The Earl of, on Ragged Schools	147, 171
Ship Reformatory	191
Shoe-black Meeting at St. Martin's Hall	49
——— East London	13, 219
——— The Reds	151, 235
Sunday Evening Schools	17, 21
The Aberdeen Schools	238
"The Labourers are Few"	101
The Ragged School Tree	145, 212, 228
The Shoe-blacks' Tea Parties	235
Turner, Death of Mr.	78
Town and Country Reformatories	136
"Wee Pawns" and the New Act	28, 158
Wandsworth Refuge	81
Young Scottish Thieves, Training School for	31

Poetry.	
A Cadger's Remonstrance	182
Consequences	99
God, the Orphan's Shield	238

eight or ten—are spent in hard work with little pay. Some of these girls work twelve or fourteen hours a day; and there are found masters, slopsellers, and others, heartless enough to exact labour at this rate for a week or two, under the pretence of trying a girl, and then they cruelly say, "You won't do, here's *a sixpence*." One of those present seemed quite happy to receive threepence a week and her food. It is a high tribute to the attractiveness of a Ragged School and of its teachers; and, perhaps we should say, of the Gospel itself, to find children, wearied by such unreasonable labour, delighted to spend an hour within the school-room walls. A little clue was soon, however, given to the cause of the great popularity of this class. To draw attention to it as a feature in industrial work is the object of my letter.

A teacher presently appeared carrying a bag, which was evidently a favourite with the little girls, for a murmur of approval was heard all around. Out of the bag came an accordion, and out of the accordion came such pleasant sounds, so soft, so sweet, so tunefully harmonious, that I could not help saying to the bright-eyed, hard worked little maidens sewing as they sung, Oh that all our schools could see and hear you now!

Temple, Nov. 15. J. M.

Poetry.

LINES

SUGGESTED BY A VISIT TO "THE HOME IN THE EAST," OLD FORD, BOW,

BY THE REV. W. P. BALFERN.

THE RAGGED BOY.

"He gathereth together the outcasts."—*Psa.* cxlvii. 2.

DARK, ignorant, and clothed in rags,
Intent on fun, and free,
The dirty urchin roams the streets,
And who more bold than he?

To have a lark, to plague his chums,
To rob and cheat, his aim;
Yet still, dear Christian, hear his tale,
Ere you the lad so blame.

Born in a court, 'mid filth and sin,
And early train'd to steal,
He little heeds his country's laws,
And less the public weal.

A happy home he never had,
His mother used to rave,
But she, worn out with sin and grief,
Went early to the grave.

Cut off from every human tie,
With none to love or help,
His life has pass'd with other boys
More harden'd than himself.

For him the Sabbath never comes,
That day of sweet delight;
But oh! one ceaseless round of sin,
Through which he has to fight.

No mother's prayer falls on his ear,
Nor sister's loving voice;
'Twixt crime and want the poor lost lad
Must make a daily choice.

In the cold streets he oft has found
A pillow for his head,
And shiver'd 'neath the winter's blast,
Without a home or bread.

Hard words, and oft a heavy blow,
The treadmill and the jail,
Make up the teaching he has had;
Who wonders they should fail?

Some say the lad no feeling has,
And like a stone his heart,
But oft a burning sense of wrong
Has made a tear to start.

But whether he can feel or not,
He has some words to say,
And to the Christian thus he speaks
Stern truth, as well he may:—

"Had you been born as I was born,
And train'd along with me,
Answer, how much your conduct, friends,
Than mine would better be?"

And with him, too, we join and ask,
And press the question home,
That Christians who have pass'd him by
May see what can be done.

The Children's Gallery.

A STRANGE BED.

One day, when I was passing through St. Giles's, a man stopped me, and said, "If you please, sir, there is a girl sleeping under the stairs of No. —, in the court."

This court is inhabited by Irish labourers, costermongers, army workers, coal-porters, and others of the same class.

When night came, I went to see whether the girl was in her lair. It being quite dark, I asked one of the inmates of the house to lend me his candle, that I might seek for the lost one.

"God bless me, sir," replied he, "no girl sleeps *there*."

"I am told there is," was my answer.

"Why, sir, don't I live in the house, and I have not seen any girl," said he.

"Never mind," I responded, "I will go and see."

Away we went down—down the dark and dirty stairs—he carrying a flaring candle in his hand. When we got opposite the cellar door, we found a kind of dog-hole. Having seen it before, I knew it was nearly filled with ashes, oyster-shells, rotten vegetables, old hampers, and other filthy accumulations. I pulled open the door, and, as my companion held his candle over my head, I gazed into the awful den. There was the girl! She looked like a heap of rags and tangled hair. As the light fell on her sleeping form, her heavy breathing ceased, a deep sigh came from her lips, and then she moved—moved—moved until she rose, and crouching on her hands and feet, she glared at me through her hair, which fell streaming over her face and neck. She had such an unearthly and fearful look, that my companion gave a loud cry of horror, and sprang back. Speaking soothing and gentle words I held out my hand, and when she took it, I drew her out of the "horrible pit." When I had got her out I found her torpid with cold, and faint with hunger—she having slept there for two weeks, and been twenty-four hours without food. I immediately obtained her something to eat, then found her warm lodgings in the room of a poor family, and the next morning I had the pleasure of seeing her admitted into the Girls' Dormitory, George Street, St. Giles's. She is doing well.

Notices of Meetings.

KINGSLAND RAGGED SCHOOL.

The Annual Meeting of this School was held on November 7th, at the Congregational Church. The Earl of Shaftesbury presided. The Meeting was numerously attended.

The Report stated that for a long time the School was retarded in its efforts from want of funds and lack of teachers. These obstacles have, however, been overcome; prosperity has broken in upon the school, and the seed sown in difficulty now yields a cheering prospect of future good. The Committee have secured a spacious and commodious building, fitted it up at a considerable cost, and paid off all claims. The number of voluntary teachers has considerably increased; and the attendance of scholars has reached 180. The Penny Bank continues to work satisfactorily, the amount deposited has been double that of the previous year. To the Sabbath and week evening operations, a Day School has been added, an Industrial Class for girls is conducted under the superintendence of some ladies. The Committee, however, are resolved to go forward and extend the present efforts, as by God's blessing they are enabled so to do, with a view of meeting the large and increasing necessities of the neighbourhood.

The receipts for the year had been £121 15*s.* 8*d.*, and the expenditure £119 1*s.*, leaving a balance of £2 14*s.* 5*d.* in hand.

The noble Chairman then stated, that previous to his coming to the meeting, he had read the report of the preceding year, and was much struck with the smallness of the effort when compared with the extent of the neighbourhood, with its necessities on the one hand, and the numerous wealthy inhabitants on the other. He was glad, however, to find by the report, and the presence of so large and respectable an assembly convened, that the Christians of the locality were aroused to a sense of their responsibility in this matter. The novelty of Ragged Schools might be said to have passed away, but their necessity remained the same; and it was a matter for rejoicing that wherever Ragged Schools had been established great good had resulted. And on that account he had felt surprised that they had not spread more in proportion to the wants of the Metropolis. For even yet there were some thousands who had not been brought under their beneficial influence. In estimating the good results of Ragged Schools on the community at large, reference must not be had so much to the positive as to the negative good; that is, not so much to what has been

done, as to what has been prevented. Education was the great necessity of the present time. He did not think the means of education were so defective as many persons were disposed to believe. The great defect was the indifference of the parents of the lower classes, and to meet that defect Ragged Schools were instituted.

Alderman Wire observed, that he wished to impress upon the meeting two things, namely: The duty of supporting and extending Ragged School operations; and the great good that would result from so doing. The Ragged School system was, to go into the courts and alleys of the Metropolis and seek out those who either have no parents to care for them, or whose parents do not exercise parental control. Thousands of such poor children were to be found in the Metropolis, who knew not when they rose in the morning where they should get a meal during the day, or where they should sleep at night. Such must of necessity be the victims of crime, and be the easy prey of the many who live even in affluence by training such to become young thieves. Ragged Schools were instituted for another class of children, such, whose parents by the influence of intemperance had become unnatural and even cruel, and who did all they could to drive their children out to do as they best can, and never ask how their gains are gotten, but how much they have got; and if not sufficient they drive them out again. It is from this source the raw material of crime is produced. He, as a magistrate, was convinced that crime was not to be prevented by punishment. He had brought before him a few days ago a child nine years of age. That child had been in prison thirteen times. It was evident prison discipline had done nothing to reform him. The cost of punishment was great, but the cost of prevention was comparatively small. The experiment had been most satisfactorily tried, and it had been proved that Ragged Schools tend to diminish crime. He had been accustomed to visit Newgate, and formerly he found from fourteen to sixteen children generally confined within its walls, but latterly only two or three, and it was in the same proportion in all other prisons of the Metropolis. He, therefore, strongly recommended this self-imposed tax, by which such children might be brought under, not a compulsory system of education, but the benefits of Ragged School instruction, and in this way, what the parents neglect to do, do for them.

The Meeting was also addressed by Rev. T. W. Aveling, Rev. C. Dukes, J. Payne, Esq., and C. Read, Esq.

The Collection amounted to £22.

SNOWSFIELDS.

The Seventh Anniversary was held November 8th, in the Old Shed, which for want of complete funds is still obliged to be occupied. Rear-Admiral Vernon Harcourt occupied the chair.

The Report touched upon the various departments of labour, such as the Sunday School, Evening Service, Week Evening Classes, Lectures to the Working Classes, Open Air Services, Gratuitous Distribution of Tracts, and Loan Circulation of Tracts by House visitation.

J. McGregor, Esq. spoke on "The importance to Christian labourers of acquiring correct knowledge and clear views of scriptural truth." This importance was enforced by the narration of several incidents illustrative of the same; and especially in relation to open-air preaching. The speaker urged his hearers to seek to REALIZE the Scriptural truths; and also to be as anxious to convey correct impressions of religion by their *lives* as by their lips. To seek to *love* the Gospel of the Lord Jesus Christ.

W. Wilks, Esq., spoke on "The importance of laying aside sectarian differences, and trusting on the broad basis of Christianity in all attempts to benefit the masses, both in education and religion.

A hymn was then sung. After which, the third sentiment was spoken to, by Mr. C. D. Guisburg. "The benefits conferred upon society by the extensive voluntary religious agency at work in the present day."

The Rev. H. J. Betts spoke on "The rewards realized by the Christian in visiting the poor and the afflicted." These were the knowledge that our Divine Master was so employed when on earth; the happiness of following his example; the consciousness of his approval; the luxury of doing good; the testimony of a clear conscience.

Joseph Payne, Esq., moved a vote of thanks, which, on being seconded by J. Pillow, Esq., the interesting proceedings terminated.

WREXHAM,
Tuttle Street, and Tenter Fields.

The Annual Meeting of these Schools was held on October 4th. J. T. Griffiths, Esq., presided.

The Report stated, that during the past year the School in *Tuttle Street* has been enlarged, securing better ventilation and greater advantages, but at an advanced rent. Notwithstanding still *greater accommodation* is much needed; and the Committee hope soon to be enabled, by the liberality of the inhabitants of the Parish and County generally, to carry out the intention long entertained of procuring a building sufficiently capacious to admit of the operations of the Boys' and Girls' Schools, and also the Night School being carried on under one roof. The increased attendance and progress of the Boys at the Day and Sunday Schools were most cheering. The Girls' Ragged School is in *Tenter Fields*, their ages vary between four and twelve years. Out of the many cases that might be quoted of the good effected by the operations of the School, the Committee instance the following:—

"E. C." nine years of age, entered the school in a complete state of ignorance, rags, and dirt; her parents being most notorious beggars. This girl can now read, write, answer Scriptural questions, and cipher well, and also mend her own clothes—is most intelligent, attentive, and obedient, and often acts as monitor to the other children.

"M. G." six years of age, entered the school totally ignorant. The father joined the Militia, has since volunteered into the Line, and is now with his regiment in the Crimea, leaving his wife penniless. She has since supported herself and child by shoebinding. The appearance of this child is prepossessing, and her progress morally and intellectually most satisfactory.

The Committee are led to believe that since the institution of the School, in July, 1853, juvenile crime has decreased in the town.

The following extract is from the Report of her Majesty's School Inspector:—

"I have not yet heard of more than two good Ragged Schools in my district; the one at Carnarvon, the other at Wrexham; and yet there are certain towns where they are wanted quite as much as Schools of the next degree above them, whether Parochial, National, or British."

ROBERT KINGSTON BURT, PRINTER, 90½, HOLBORN HILL, LONDON.